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REPENT, OR THE NATION PERISHES.

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(For the Women's Missionary Magazine).

IN THIS hour of almost world cataclysm, induced by the failure of the nations of the East to purge themselves of their national sins, we of proud, boastful America need to give heed to our standing before the God of nations. We need to rid us of our national sins lest we provoke the judgment of Him Who sitteth in the heavens laughing at the raging of the nations and the vain imaginings of the people, and Who is all the while admonishing kings and judges, all who rule and who are ruled, to do homage unto Jesus Christ lest He be angry and the nations perish from the way when His wrath is kindled but a little.

He who denies that national sin is the procuring cause of national judgment is blind to the teaching of history, both sacred and profane. The Scriptures plainly teach that Jesus Christ is now upon the throne actually ruling the nations of the world, rewarding them for righteousness and punishing them for sin. (See Ps. 9:17; Isa. 10:11; 60:12; Rev. 6:4-8; Lev. 26:14-39; Deut. 28:15-63; Judges 2:12-15; Deut. 28:1-14). And all history attests the truthfulness of this teaching. God's dealings with Egypt, Babylon, the Canaanites, and the Israelites themselves embody and illustrate principles which underlie the divine government of nations. On these same principles He dealt with Greece, Rome and other nations of the past. On these same principles He deals with the United States and all other existing nations. The nation and kingdom that will not serve Him shall perish.

Is America serving Him? Is the United States a Christian nation? That our nation is not Buddhist, Mohammedan, atheistic or out-and-out infidelistic is admitted on every hand. But is she really, truly, fundamentally, essentially and consequently securely Christian? A nation, being a moral entity, possessing life, intelligence, volition, consciousness and conscience, is Christian after the same manner that a man is Christian. A man is a Christian when he honestly and sincerely says, "Lord, thy will be done and not mine." "Lord, what wilt thou have me to do?"

He may have a thousand faults, failures, imperfections, inconsistencies, but he is, with them all, a Christian. And until he makes the doing of the will of God the supreme end and aim of his life he is not a Christian, even though he may think and say and do a thousand good or Christian things. In like manner, when the manifest purpose of a nation, as such, is to do the will of God revealed through Jesus Christ, in so far as that will relates to nations, that nation is a Christian nation, notwithstanding any and all of its unchristian characteristics and acts. And until the manifest purpose of the great moral organism, the nation, is to do the will of its Creator, revealed through Jesus Christ, its divinely appointed Lord and Ruler, as that will relates to it, it is not a Christian nation, no matter how many its Christian customs, usages, laws and institutions.

When we reflect that it is not the publicly expressed purpose of our nation, not even the preponderant majority of its people, to be governed by God's will rather than by the will of the majority of the people, in the solution of all its problems and in the administration of all its affairs; that in the choice of its officers it does not make the supreme test of their qualification for service the fear of God and regard for His commands; that in the domain of morals it does not always aim to enact laws in harmony with the divine law and that, as a consequence, we have many unscriptural liquor, marriage and divorce, and even Sabbath laws on our statute books; that we are without any acknowledgement in our highest written law—the public confession of our faith, the embodiment of the principles of our national life, and our court of last appeal—of the author of the nation's life, of its divinely appointed Ruler or of His will as the unchangeable standard of its action or rule of its life—when we remember all this, it seems plainly manifest that in the most important, if not indeed the only real sense, ours is not a Christian nation. Would to God that it were!

FANEIUL HALL.
"Cradle of Liberty."

Would to God that in this hour of tottering, falling nations across the sea that have forgotten God and His Christ and are now suffering the dread consequences of having been left to themselves— would to God that in this hour and with this scene before our eyes, we of America would learn our lesson and plant this our beloved land firmly upon the Rock, Christ Jesus. Would that in this hour of world crisis, some statesman at Washington would lift his voice high above the prattle of all those who put their trust in armies and navies and cry aloud that that nation only is secure whose God is the Lord. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." Ps. 20:7.

Nations pay an awful penalty for their sins of neglect. The nations of Europe

are now paying the penalty for their neglect to purge themselves of their sins of militarism, rationalism, commercialism, materialism and the like. We paid the penalty in the Civil War for our neglect of the sin of human slavery. There was a time when we could have settled that question without the shedding of a drop of blood. But we postponed and compromised until it took a bloody war to settle it. Shall we postpone and compromise with other great moral evils in our nation's life today, until we shall have to resort to arms to rid ourselves of these and save our national entity? Forbid it, God of our fathers!

Here in our midst is the licensed traffic in intoxicating drinks which, as we all know, blights and blasts everything it touches. Here is our widespread and seemingly ever-increasing desecration of God's most holy day, desecration like unto that which cost His chosen nation, Israel, her independence. Here also is our unscriptural marriage and divorce system that is breaking up homes more than twice as fast as our population is increasing. Here, too, is its kindred evil, Mormonism—that old "twin relic of barbarism," as Lincoln put it in speaking of it and slavery—with its polygamy, and its arrogant and blasphemous claim of universal and eternal dominion out of which all its excesses grow. Here is secularism with its battering-ram at the doors of our public school system, demanding that the Word of God be excluded and all teaching that is based upon it. Here is materialism which, with all our idealism, seems to hold sway among the great mass of our people and to be sweeping them from their moorings. And with it all, there is an appalling indifference on the part of multitudes, if not indeed the great majority of even Christian people.

I am no alarmist, neither am I a croaking pessimist, and God forbid that I should ever become either; but God equally forbid that I should ever become a blind optimist, ostrich-like hiding my head in the shifting sands of men's varying opinions, thinking thereby to escape impending dangers; or that I should ever, like so many others today, Nebuchadnezzar-like, go strutting about saying, behold, this is great America which *we* have built, nothing can ever harm us. It seems to me that the manly, the courageous, the patriotic, aye, the Christian thing to do is to face our dangers fair and square, and that for the purpose of averting and so far as at all possible avoiding their disastrous consequences. And this brings us to the practical question:

WHAT ARE WE GOING TO DO ABOUT IT?

For want of space we can do little more than suggest.

1. *We must throw on the light.* I for one have a world of faith in the American people—not in all of them, oh no, not by any means. Sometimes, in moments of discouragement and disappointment, I am tempted to say that I have little faith in the actual, numerical majority of them. But of this I am certain, that there is in our land a body of men and women of intelligence, of deep-seated conviction, of weight of character, of moral influence, capable of organization and who, if organized, instructed and aroused, will take care of the situation. In these Christian patriots lies the hope of the country. But they must know the facts. They must understand and realize our national perils. It can be said and without fear of successful contradiction, that the great majority of even these are not

truly conversant with our national ills, do not know them in their real significance. Sometime and somehow they must come thus to know them, else we perish. The pulpit, the press, the reformer have grave responsibilities here.

2. *We must redouble our efforts to save individual souls.* We never can make Christian citizens of men and women until we have first made Christians of them. And what an argument the sordid materialism of our day and age should be to every devout follower of the Christ to put forth renewed effort to bring those who put their trust in earthen treasures to a knowledge of the things that perish not with the using. And what an argument also the hosts from the foreign lands that come to our shores, most of whom are unevangelized, should be to every genuine Christian to put forth heroic effort to bring them to a saving knowledge of Him Whom thus to know is life eternal.

3. *We must teach many Christians the Bible or Christian principles of civil government.* True, we must first make Christians of the un-Christed. But it were as great a mistake to stop there as not to begin there. A man may be a good man and a physician, and yet he may not be a good physician. A man may be a very, very good man and a preacher, and yet be a miserably poor preacher. In like manner, a man may be a Christian and a citizen and yet not be a Christian citizen at all. And oh, what multitudes of such Christians there are—men, and some women too, who are seemingly anxious to be saved in the church, but who are perfectly willing to go to hades in the state, men and women whose political conduct does not square with the Word of God. Here is a work for Christian patriots—to teach their fellow-Christians the Christian principles of civil government: that nations are creatures of God as certainly as are the individuals who constitute them; that they are moral beings under moral law and therefore bound to do the will of Him to Whom their Creator hath committed all power and authority in heaven, *on earth* and under the earth; that civil government is in essence of God, that civil rulers are God's ministers and that, as a consequence, none save those who have the fear of God in their hearts and regard for the divine will should hold civil office or have the suffrage of those who do fear God and do His bidding. What an absurdity to say that civil government is of God and that civil rulers are God's ministers, and then elect to office men who know not God and heed not His will!

4. *We must carry to success individual reforms.* Temperance, Sabbath, marriage and divorce reforms, and the like, should be pressed to a successful issue, for every time we win one of these great moral reforms we are that much nearer a truly Christian nation. But mere individual moral reforms are not enough.

5. *We must reform the nation itself.* A man may cease his use of intoxicating liquors, his gambling, his desecration of the Lord's day, his licentious living, may give up all his evil habits and yet not be a Christian; he may even change the form of his sin and remain a sinner still. Our only sure hope in dealing with such a one is to bring him to the Lord Jesus Christ for regeneration and conversion. And what is thus true of a man is equally true of a nation. A nation needs the Lord Jesus Christ to guide, govern, bless and save it temporally (it has no eternal existence) just as certainly as any man needs Him to save him for time and for eternity. And just here is the point at

which Christian patriots need specially to take heed.

We should look upon the great national evils that prevail in our midst not simply as evils but as sins—sins against the God of nations, sins that merit His wrath and provoke His judgments, sins that must needs be repented of lest we perish from the way at the kindling of His wrath. Our aim as Christian patriots, especially in this hour of threatening war with all its horrors, should be to lead our nation, the great moral and responsible being it is, in penitence to God.

Who doubts the responsibility of nations one to the other? Are we not having solemn and impressive lessons of such responsibility just now? Are we not seeking to hold other nations responsible for their conduct toward us? Are we not ourselves markedly conscious of our responsibility to them? And think you, for one moment, that we are less responsible to the God that brought us into being and upon Whom we are dependent for our continued existence, peace, prosperity and happiness generally? I repeat, our aim as Christian patriots in this crucial hour should be to lead our nation in humility and penitence to God.

When in the throes of civil war, and men's hearts generally were failing them for fear, Abraham Lincoln, then President of the United States, in response to a resolution of the United States Senate, issued a call for the observance of the 30th day of April, 1863, as a day of fasting, humiliation and prayer, a day for the confession of national sin and for entreating the divine clemency. And some of us are old-fashioned enough to believe that the God of nations heard those prayers and spared the life of this nation. And oh, how we need today as a nation to come before God and cry out: we have sinned against Thee Thou God of nations and against our fellowmen in shedding the blood of the poor innocents by licensing the traffic in intoxicating drinks; we have trampled underfoot the law of God as it pertains to the family life in breaking up homes for a score and more of reasons as against the one Scriptural reason, and are actually tolerating in our midst a great and growing Mormon kingdom with its harem; we have made merchandise of Thy holy day; we have even declared that the will of the people in national and governmental life shall be supreme, Thy will to the contrary.

How we need to confess these our national sins to the God of nations and beg His forgiveness through the Savior —King of nations, as well as of men. How we need to promise Him if He will but forgive us these our crying national sins, we will henceforth accept His will as the rule of national life and the standard of national action and evermore do obeisance to Him. This is the need of the hour; this the movement that writes upon the banners of reform the name that is above every name; this the movement that holds aloft the Lord Jesus Christ before the nation that He may draw it to Himself; this the movement that exalts the Cross as well as the Crown and declares that by these signs and by these alone we shall conquer.

What we *so much* need today is not more individual Christians, such as the average Christian, with no little knowledge of, and so little concern about, great national evils and great Christian principles by the application of which in dealing with these evils they are to be overcome. But what we do need, oh so much, is that those who have named the name of Christ and who are trusting

Him to save their souls shall familiarize themselves with the principles of Christian civil government which He has taught in His Word and rigidly apply these principles in all their dealings with the sins of the nation that call for their study and their immediate attention. When we shall have this, and not until then, we shall have a nation whose God is indeed the Lord and we shall be a truly blessed and happy people. God speed the day!

THE BIBLE IN OUR SCHOOLS.

In closing, permit me, at the request of the editor of this Magazine, to call the attention of its readers briefly to the vital importance of keeping the Word of God in its rightful place at the head of our system of public education—this as a means to the desired end of thoroughly Christianizing the nation. It is no more possible to make and keep a nation Christian if we fail to train its youth in Christian morality, than it is to make and keep a home Christian if we fail to train the youth of that home in the fundamentals of the Christian religion. No one disputes this as it relates to the home; and why should any one dispute it as it relates to the nation?

All objection to the proper use of the Bible in our public schools amounts, in the last analysis, to an objection to our nation's being Christian. Secularize our system of public education and you secularize the nation itself. This the enemies of all that is Christian in our nation's life and character thoroughly understand, and hence their great desire and effort to eliminate the Bible and ultimately that for which the Bible stands from all our schools.

The exclusion of the Bible from our public schools would work havoc with the school curriculum. It would also end all formal religious exercises in these schools, even exclude patriotic songs which contain religious sentiments, the secular theory in operation in our schools, and we could never sing in them The Star Spangled Banner, with its "In God we trust," or America with its—

> Our Father's God, to Thee,
> Author of liberty,
> To Thee we sing;
> * * *
> Great God, our King!

Secularism would mutilate the English language. Ours is the language in the main of a Christian people. It contains thousands, if not millions, of words of Christian signification, such as, right, wrong, just, unjust, duty, conscience, God, Christ, Christianity. How could any instructor teach the meaning of these and similar words without inculcating the moral and religious, even the Christian? As long as people remain Christian they will have Christian thoughts; as long as they have Christian thoughts they will have Christian words to express

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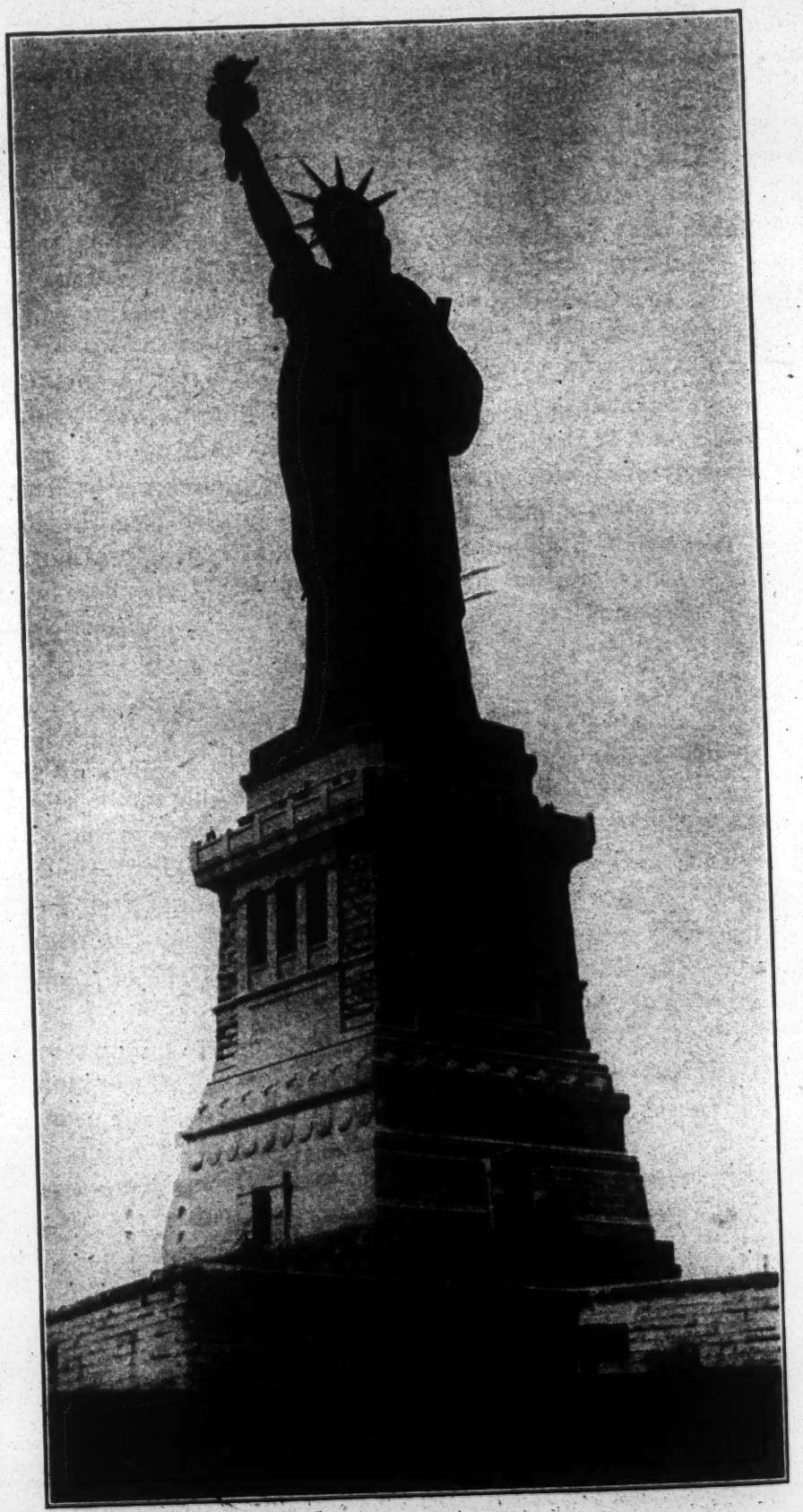
these thoughts, for language is naught but the expression of thought; and as long as we have such language we must teach it—as it is, and not as secularists would have it be.

Secularism in our schools would make impossible the teaching there of the great masterpieces of the English language. The Bible is quoted in the courts by attorneys, enshrined in verse by poets, turned to for inspiration by artists, followed as examples in style by critics, and made the basis of legislation by statesmen. Every other book ranks *after the Bible*. Put it among ancient books, and it is the best of them all; measure it with modern books, and it has no equal.

Apart from the Bible and its teachings, history never could be taught, especially American history. How is it possible to secularize the Cabin of the Mayflower and Plymouth Rock? One does not know history if the religious element is omitted. It is Dr. Peabody, the great educator, who has said that the effort to eliminate Christ and Christianity from history "is an immeasurably more gross, foolish, and stupid mutilation of history than it would be to omit the names and doings of Washington, Franklin and Adams from American history."

Indeed secularism would defeat the very end for which the schools exist, namely, to develop the youth for citizenship in a country that is Christian in contra-distinction from one that is heathen. Train the youth as the Spartans did, chiefly in the gymnasium, and you exalt brute force; you make a John Sullivan, James Jeffries, Jack Johnson, indeed a fine two-legged animal —simply that and n o t h i n g more. Develop the intellect merely and you make a dangerous character, an Aaron Burr, a Benedict Arnold. It is not safe to bring other faculties of the youth to their highest degree of development until you have trained the conscience for the guiding, governing, controlling position. And there is but one way in which to do this conscience training, and that is by bringing the conscience into loyalty to Almighty God. For just as the eye will respond to naught but the light, so the conscience of every human being will respond to nothing but divine authority.

Once we yield to the clamor to eliminate the Bible and that for which it stands from our public schools, sooner or later, and sooner rather than later, we may bid farewell to civil and religious liberty as we know it in this country. God forbid that that hour should ever come! Let us at all hazards keep the Book of books, whose teachings in so far as they relate to civil life have a rightful place in our schools, and which, above all things else, have made us what we are today—the pride and envy of all the nations of the earth—in its rightful place at the head of our educational system, where its presence will be like the sight of the Statue of Liberty, enlightening the world, or of Old Glory floating above the morning mists and battle smoke.



STATUE OF LIBERTY ENLIGHTENING THE WORLD.
Bedloes Island, New York Harbor.

THE HOME CHURCH IS NECESSARILY MISSIONARY.

A Study of Immigration.

By Mrs. Haidee Ewing Rankin, Canon City, Colo.

"THE VISION of making the kingdoms of the earth the Kingdom of Jesus has always inspired His followers." Does it not seem as if this vision might be realized in America, for surely representatives of all the kingdoms of the earth dwell here, representatives who hold the key to the transformation of their native lands?

Christ wants His message sent unto the uttermost part of the earth. But He also wants the lives of men to be living epistles. Today the Church, realizing as never before the desire of the Master, is adding to her program of evangelization His purpose to "carry the *spirit* of the gospel into the very heart of the world." The Savior of men and of the world desires the transformed life of the individual, the transformed life of the nation, the transformed life of the world. The purpose of Jesus was by a transforming leaven to reach the heart of society, as well as of men and to "capture its motives and motor powers."

His followers must adopt the same purpose and undertake the same task. They can do no less, for the Master's purpose must be realized in His Church. As the Christ reaches the individual and conquers his soul, so must His Church reach and conquer the community, not through a "pull" nor through the position of its membership in business or political life, but through the well wrought out desires and demands that arise from a life hid with Christ. It is the Church's responsibility to thus control the community; the community, the state; the state, the nation; the American nation, the world. A stupendous task, a world task, this task of America, but it is the plan of the Savior of men and of nations and of the world. He has planned the program and He has given the Spirit Who shall guide us into all truth.

No man can effectively declare the saving power of the Son of God unless he himself be saved; no more can the unsaved nation lead the world to Christ. The leaven is in our midst and it behooves America to extend its influence as rapidly as possible for men are dying. Would that the Church might even in a measure catch the vision of her opportunity, catch a glimpse of her task.

Our fathers realizing the condition of lost men around them preached a gospel that was responded to by hundreds, yes, thousands of individuals. The Church today faces organized society and not realizing its condition has not yet proclaimed the gospel that has touched the heart and transformed that society. However the leaven is working and its influence is being felt in an awakening Church.

The Church is arousing to the interests of the immigrant, a member of our organized society. She sees in him possibilities and promises. He offers her one of the strongest numbers on the program God has planned for America to accomplish.

PROCLAIMING AND LIVING THE GOSPEL OR EVANGELIZATION AND CHRISTIANIZATION.

The Church in America has had two avenues by which she may accomplish her God-given mission, that of proclaiming the gospel and that of living the gospel among all nations of the earth.

The first avenue she has entered upon. She has heard the call of the backward, the fallen, the heathen nations. To them she has sent out the message of the Crucified Christ by thousands of missionaries of the Cross. Thus the leaven has been started in almost all the nations of the earth but it works with great slowness, not because of the quality of the leaven but because of the size of the lump. Individuals are saved but the masses now pleading for life have not heard the message. That God has greatly blessed this plan of work is evidenced in the miraculous draft of souls. But what are these thousands of missionaries among so many? God is showing His approval of these messengers by coming to the aid of His people in their world task. He is opening the way for millions instead of thousands to carry the message of His love from His Church in America.

He is making plain the avenue of living the gospel and is uniting the two avenues, evangelization and Christianization, into one great highway that shall lead to the King. He is placing within our grasp, within our very hands instruments which properly prepared will reach the millions, the masses, with His gospel of Love, Sacrifice, Service.

These "unofficial missionaries" receive their lessons and training in the social life that America affords them and then return by the thousand (in one year recently one thousand thousand returned) to their native lands, each bearing witness to the testimony of the life of the American people. Thus God has "doomed" us to be a missionary nation whether we will or no. That is settled by these millions who come and go. No man may stop the tide in its ebb and flow. There is no question about that. The question is, what is the impression these impressionable peoples have received, what lessons have they learned, what is the message they take concerning the Christ and His Church in America whose task it is to evangelize and Christianize the whole world. True, thousands of these are reached through the ministry and message of His chosen ones but there are many more thousands who see America's devotion to "other gods" and so carry back their message and their gospel. Our official missionaries are thoroughly equipped in education, talents, spirit, but they speak with unutterable sadness of their handicap, saying with a faltering tongue, they carry an alien gospel to an alien people to whom they themselves are alien. How different with our so-called unofficial missionaries. They go naturally equipped with the gift of their native tongue, with a knowledge of the customs and needs of their own people and with the key to their hearts and minds. What a force, what a power these unofficial missionaries are, telling the things they have both seen and heard and of which they have been a part in America!

This is America's opportunity! America, "if thou holdest thy peace at this time, then shall deliverance rise from another place; but thou and thy father's house shall be destroyed; and who knoweth but thou art come to the kingdom for such a time as this?"

AID OF STATE AND NATION.

The State considering the immigrant a citizen in embryo and realizing the value of a good citizen is striving to better his environment and is assisting him to adjust himself to his new relationship as an American citizen. Let us take but one illustration from many. A pamphlet "Americanization of a City" issued by the National Americanization Committee and Committee for Im-

migrants in America tells of the work done in Detroit, Michigan, to teach the foreigner the English language and American citizenship. Detroit, a city of 700,000 population, discovered she had 50,000 who could not speak the English language and were making no attempt to learn it. A few years ago this city was a "unit;" today she is composed of several cities of different nationalities. Poles occupy one-fourth of her area; Italians hold a section in the center of the city. There are Hungarian, Russian, Greek, Roumanian, Servian, Jewish and Belgian cities within her limits. And Detroit's condition is present in measure at least in almost every city of size in the United States and it is a "vast social problem involving our national unity, the preservation of uniform ideal citizenship, the maintenance of industrial peace, the conservation of a social ideal based on the use of the English language and a regard for American standards of living." The Boards of Education and Commerce are establishing night schools and bringing into them all foreigners not speaking English. The Boards receive the co-operation of labor organizations, churches, societies and the press. Manufacturers notified their employees that foreigners could only become real Americans when they were American in speech, thought and feeling and that in employment preference would be given such. Posters and hand bills carried the idea and the movement to advance Americanization met with wonderful success. The reports set forth the following results: A reinforcement of industrial peace; the increased self-respect among the workmen; a better understanding between employers and workmen; and therefore a better basis for industrial adjustments and an invigorated understanding of the whole question of American citizenship throughout the city and state. This experiment of Detroit to mould into one several nationalities, to create unity and power that comes from common ideals, common language and a common ideal of citizenship is worth the consideration of all American cities.

The United States Government also realizes that men are largely creatures of the atmosphere which they breathe and so is attempting to clarify and purify the atmosphere that surrounds the masses of immigrants that are within our gates and even a part of us. The government desires wholesome citizens. The Bureau of Naturalization of the United States Department of Labor has mapped out a plan for undertaking the education of the adult immigrant. Forty-four of the forty-eight states have agreed to cooperate, and since last September 130,000 candidates and their wives have been sent to the public school directors, and to these would-be citizens have been sent personal letters from the Bureau; and thousands of copies of "Outline Course in Citizenship" have been sent to public school teachers of night schools. The course is being urged for adoption in day schools as well and it is being used now in the citizenship training in the Navy.

THE WORK OF THE CHURCH.

The leaven in the nation has been thus working in the state and nation, but is there nothing for the Church to do, has she no special part in equipping these millions of unofficial missionaries with the message that shall aid her in her world task? The Church's opportunity just now is to educate public opinion and to awaken the popular conscience so that a new atmosphere, a new environment may be obtained for these peoples. The

very spirit of Christ through the Church should so permeate the institutions of our country that the following incident could never be repeated. A Japanese was returning from America to Japan to take to his people the message of life he had learned here. Upon his arrival he was greeted by a letter from a friend in another town asking him to come at once and assist in driving out two American women who were teaching a Jesus religion which they said should be accepted by the whole world. To justify his request he said he had been in America for years but had never heard of the Jesus religion so he knew it was a fake and if he could only have his judgment confirmed by his friend who had just arrived from America there would be no trouble in ridding the town of the religionists. The converted Japanese did not stay in Japan. He hastened to America to do every thing in his power that no Japanese might ever return to Japan from America without having heard of the Jesus religion.

The spirit of Jesus should so take hold of the Church that these millions of unofficial missionaries should take back the name of the Savior of men not as a byword but as a savor of life unto life.

The spirit of Jesus should so be a part of the fibre of the Church that its spirit should hold captive the industrial and commercial life of our nation of which the Church as well as the immigrant is such a large part.

The spirit of Christ should so permeate the social life of our nation of which the Church is a part that all Italian fathers would be compelled to say, "Though you do not have music or pictures nor can make gods from Carrara, yet you have made a man out of my son, Rocco, and that is true art, the noblest art." The Greek should never have to say, "My people do not live in America; they live under America." No foreigner should ever have occasion to tell his people that Americans marry for a term of years. The Church in America should be so freighted with love for mankind within her gates that the message of her heart might be understood without the language of the lips. The Church should in her great love display "sanctified common sense" by living the Christ life in her commercial and industrial relations and so create in the hearts of these strangers a new conception of the Christ life and so give them "a new song" to take to their friends and people.

The European War is bringing the immigrant into the limelight with a new setting. He is stirred anew with passion and love for his native land which is suffering untold sorrow and misery and distress. Does his love and loyalty for her signify necessarily any less loyalty to his adopted country or does it teach that he knows what true love and loyalty really are? Recently the immigrant has been dubbed the "Hyphenated American." Professor Steiner, perhaps the greatest living authority on the immigrant, declares that he himself is a hyphenated American "according to Webster." He is a native of Austria, came to this country when a mere lad, became wedded to America by the hyphen which signifies union, not separation; made a name for himself; declares that every drop of his blood is American and is ready to have it analyzed to prove his assertion. He says he himself had forgotten that he possessed a hyphen and that the mass of immigrants in their progress in America had likewise forgotten their similar possession until the war reminded them as well as the American people that they were foreign

born. As Professor Steiner, an Austro-American with only American blood in his veins, can speak without question for multitudes of immigrants, let us hear his views, judgment and feeling concerning present day conditions in America. "I have nothing but loathing for this 'foul and unthinkable war' for I have lived where it was bred and I watched the dastardly and damnable process. A generation of men was begotten and trained to be fodder for canon and to walk joyously into the hell of war. They had aroused in them the very noblest emotion of which the human heart is capable and then it was poisoned by hate to be used for purposes of human slaughter. I refuse to be patriotic in the European sense which means to believe every thing bad about other nations and nothing but good about your own. If to be an American, a real American and patriot, is merely the same thing, then frankly I am neither an American nor a patriot, for in America I have been emancipated from the patriotism of hate. I have found here men work together harmoniously and for the common good and for the glory of a great country. This fact and this faith into which I was born again in this country, a faith which has neither political or racial boundary and whose Founder called Himself the Son of Man, have made me an American, which is, and ought to be something radically different from being a European. I must confess though that it is not easy to keep faith in America these days when it seems at times we are not a bit better than the country from which I alienated myself. The reading of the metropolitan press and the weak echoes of the press of the country have often caused my faith to waver. * * * I am not speaking merely of the papers printed in English; the German press has been just as bad, just as un-American and not infrequently treasonable. I hate war with a bitter hatred, but did war come to America I shall be found somewhere in the front line. I am sure of myself under any circumstances; but I am not so sure of the millions of other hyphenated Americans, if we question their loyalty and suspect their motives merely because in this desperate struggle their sympathies are with the mother country rather than with her enemies. The only way I know for making Americans of them all, of making them members of a free commonwealth, is by treating them like human beings. Treat them as you would a child born late into your family—as one of you; have confidence in them, even in these days when their loyalty is wavering and when in their confusion they do not know where to turn."

Is it not possible for us then as the Church of Jesus Christ in America to make this great Christian nation mean so much to these newly wedded citizens of ours that they will feel the love of Christ constraining them to loyalty to the noble purpose for which we live as a nation?

"There is nothing which can mean more for the good of the whole world and for the advancement of the Kingdom of God in all the earth, than that the American people should be down-right, up-right, in-right, out-right Christian and so prepared for the Christly Mission for which God is ready to use them."

THE CHURCH'S OPPORTUNITY WEST OF THE ROCKIES.

By Madelene W. Wilson, Mt. Vernon, Wash.

I HAVE sat still and stared at this subject for an hour. It is so big it is appalling. I do not know where to begin or how to close my train of thought. I do not know how close to draw my definitions. I can understand easily what is meant by "west of the Rockies." I have lived there for more than a dozen years, and, like every other good citizen of the sunset slope, I know that one-third of the area and one-thirteenth of the population of the United States are west of the great divide. The very magnitude of the region takes all the conceit out of any one who attempts to write of the opportunities such a territory affords. And I live in the very corner of this tremendous area, seven miles from the salt water on the west and forty miles from the Canadian boundary on the north. I am farther from the other corner of my text than Pittsburgh is from Denver.

And that word "opportunity" makes my fingers stumble. It is a conjurer's word. They write it with a capital "O" out here; for this is the "Land of Opportunity." It has been capitalized in more senses than one, the hopes that lie ahead being traded in quite as frequently as the actualities that lie at hand.

I am going to put a time limit on the word opportunity and a space limit on the area involved. Opportunity shall mean the chance to supply the immediate needs and the section shall be the one which I myself do know. When it comes to the word "Church" we will spell it with a capital "C" and consider the part our own denomination can take in meeting the Church's opportunities west of the Rockies.

There is a very large and insistent opportunity west of the Rockies for work among certain classes of foreign speaking peoples. These mainly belong to the Latin races where there is little of family life and less of family religion. There are large numbers of Scandinavians here, but they have a delightful faculty of caring for their own needs in the religious life. The Scandinavian home is a true home and the parents command their children after them in a way which Americans of ten generations may well emulate. But with the Italian it is different. There are few homes among the Italian immigrants of the northwest. And what there are are filled to overflowing with boarders who destroy all semblance to high-grade home life. The Italian colonies of the large cities of this section number from seven to ten thousand, mostly men. Some one denomination ought to undertake the evangelization of this race of men. Our own church has had several missions of this character and still maintains several very successful operations. Other denominations also have done some work of this character, and sometimes there has been a little conflict of effort. The survey made by the Church Federation gave hearty approval to the class of work we are doing, particularly in Tacoma. The men who made the investigation recommended that we specialize in this class of missionary endeavor. It is patent to any one who thinks at all that it will be a financial and ecclesiastical blunder to leave this work to caprice or have it chopped up into many directions. It is not right to have it done in a haphazard way with no fellowship between the missions of the various centers. In union there is strength. This is specially true in this instance. The very fact that language and customs shut these people

off from fellowship with English speaking congregations makes necessary an inter-relation between the Italian missions of the Coast that will provide for interchange of fellowship. For an isolated mission is always a weak mission. We all need a wider outlook and a larger contact than our own congregation affords. The Italian is also a wanderer. He goes from city to city, wherever the demands of common labor call him. He should be able to find a mission with the same methods and under the same direction in each of the centers of his life.

Not very long ago the U. S. Citizen Examiner—that may not be his official title, but he is the man who examines applicants for citizenship—came to the pastor of our church in a county seat town and said, "Did you know that there are nearly a thousand Italians in that cement town up the river? You have a church up there: can't you do something up there like you are doing in Tacoma? Some of those boys are asking for citizenship and they need instruction in morals and religion and citizenship." He was disgusted when told that the church up there was of another of the fifty-seven varieties of Presbyterianism than that which conducts the mission in Tacoma. And his disgust was right and righteous.

Here is an opportunity for our church. It ought either to give up its Italian work west of the Rockies altogether or it ought to vastly enlarge that work and go in and possess the land. It will not count big in the statistical column, but it will count big in godliness and good citizenship.

A crying need is a crucial opportunity. If that is so the Church has an opportunity west of the Rockies which it has no where else and which it ought not to neglect. This is for Christian work among the "blanket men." These men are not tramps, although they generally journey from place to place on foot. It is rarely that one of them buys a railroad ticket, although they are constantly traveling. But while they tramp they are not tramps. They are not parasites. They live on their own earnings, and in the main they earn good wages. They form the chief source of labor supply for logging camps and rock quarries and other large outdoor operations. Harvest and threashing season will find a good many of them working on the farms. They are in general big, vigorous, two-fisted men who can and will do a good day's work. But their entire worldly possessions are wrapped in their blanket roll. Wherever they unrope they are at home and their bed is ready. But having no home ties they are ready at any moment, for any excuse and with no excuse, to make pack and hike.

There are thousands of these men in the country that lies west of the Rockies. There are close to two thousand of them in the county in which I live. Their Sabbaths are passed largely in idleness and games of chance. Before the saloon was banished they often spent the day in drinking or recovering from the effects of the debauch of the night before. Now that the drink is not easy to obtain they are more open to approach in spiritual things. But very little has been or is being done for them. The camps in which they work are always on the very outskirts of civilization, difficult of access and meagre in accommodations. It will take an heroic mould of manhood to minister to these men. The spirit of the "circuit rider" and the vigor of the "sky pilot" are demanded by such work. No one who can do nothing but preach

need attempt it. The Young Men's Christian Association Secretary can do more than the Theological Seminary professor.

There is one clergyman in this county whose long residence has given him a wide acquaintance. He knows and is known in almost every logging and bolt camp. A short time ago he was asked to conduct the funeral of the wife of a settler near one of the large logging camps. A crew foreman accompanied the bereaved husband to make arrangements for the burial, and the pastor told this man that the boys would have to furnish some music for the funeral. A quartet of men sang and sang the old hymns so well the minister asked them to come over and sing for him some Sabbath evening. It will mean a walk of fifteen miles, but the men agreed on condition that they have a few weeks to practice and that they be given a return engagement. The pastor has arranged to take with him a locally famous men's chorus when he plays that return engagement.

It is an ecclesiastical crime that there is no organized work for these men. They are not vicious. They are not vagabond. They are virile, vigorous, red-blooded men who lack entirely, but who need tremendously the touch of spiritual teachings.

Third, the Church has an opportunity west of the Rockies in an educational way. Denominationally we are never going to make any great and lasting progress in this great region until we have an educational system that will care for the children of our families and bind them into a fellowship that means fealty to the church. It does not take a great deal of brains to see how it comes that the United Presbyterian Church is a strong factor in the life of a certain section of the United States a thousand miles long and two hundred miles wide. In that section are the five colleges and the two seminaries of our church. The farther you go from the line that links these institutions together, the weaker the influence and the more halting the progress of our denominational work. It has vanished almost entirely a hundred miles north and south of that line and is extinct at two hundred miles. The cathedrals of this modern time are not the churches but the colleges. There are the seats of denominational inspiration and aspiration, of instruction and interpretation. Where these are lacking there is lack of vigor and vitality and enthusiasm.

We are interested out this way in the news which comes from our educational institutions through the church papers. We rejoice in every evidence of progress and development. The campaign fostered by the Board of Education to establish a chair of Bible instruction in each of the colleges meets with hearty approval in every United Presbyterian parsonage west of the Rockies. But the personal element is lacking in our interest. My boy and my girl and the boys and girls of my Sabbath School class will not attend these schools. It is a trip of three days and three nights of continuous travel to the nearest of these institutions and the travel expense doubles the year's tuition. If Cooper College were the only denominational institution east of the Rockies, the church east of the big barrier would be as well supplied as we are of this westland.

Fourth, do you not think the time is ripe for the appointment of an associate secretary of Home Missions who shall reside west of the Rockies and have as his only duty the direction and inspiration of the work of our church in this beautiful land?

A FOUR O'CLOCK MEAL, FRENCH DAY NURSERY, NEW YORK CITY.

Thousands of city mothers are the sole or partial support of their children. The day nurseries meet their need by caring for the little ones for a small charge of usually five cents a day.

Photo by Press Illustrating Co., N. Y.

MRS. EVA CLARK WAID.

Member of the Council of Women for Home Missions, also Chairman of the Committee on Home Missions Studies.

"THE HOME PRINCIPLE IN MISSIONS."

By Mrs. Eva Clark Waid, New York City.

"THE lure of the long, long distance
The fame of the far away"

are great and potent factors in other realms of life besides those of adventure and exploration. However much we may disguise it and however much we may disclaim it, the same poetic phraseology can well describe some of our most cherished ecclesiastical and missionary enterprises. The small girl who felt a foreign mission field must be the most attractive place to go—because you could pick beads on the shore (see "India's coral strand")—has many a grown-up sister, whose interest, if analyzed, is composed of the same elements of poetry and geographic imagery; in fact, a real religious Robinson Crusoe or Marco Polo. Now we would not discount in any way the great and wonderful value of a Christian imagination, founded on a great faith in a great world Redeemer and seeing with prophetic vision the far kingdoms of the world beneath His beneficient sway—nor would we minimize the power of a great image of the round world in its mystery and majesty, awaiting that all-conquering Christ—such imagination has clothed the great heroes and heroines of the cross in all ages. But all of this imagination, all of this vision becomes doubly clear to the men and women whose eyes have looked straight and fair upon the world immediately around them and upon the field of duty nearest to their door.

Some years ago in a volume by J. E. McAfee, entitled "Missions Striking Home," there was a trenchant chapter on the theme: "The Home Principle in Missions" and among its many quotable phrases the following seems to summarize its appeal: "The church which is not gripping the life of its own community and is not preaching and working out a gospel which renovates the life immediately about it, must always make a poor success of bearing an effective gospel message to communities in the distance." And the other phrase: "An unsaved America, zealously saving the nations beyond the seas, simply shows its incapacity even to comprehend the saving mission for anybody."

America and the American Church have had to do much serious thinking during these last years when the faith of the world has been assailed by all the powers of darkness, let loose in the terrible European conflict—and the war itself has brought many clarifying visions. For instance, the great power and strength of the American Red Cross Movement in its helpful agencies during this war has been the home base in a hundred cities of our land, and the adequate supplies and equipment constantly furnished by people trained to service here at home and knowing what was needed to meet human needs elsewhere.

In like manner our great foreign mission service must be rendered from an American Church, competent, intelligent, helpful, which is meeting its own American problems in a way to commend this gospel to those in far lands who seek the better way—and who are to develop their own leadership from this example.

An American Church allowing great liquor interests to control its commerce, presented the anomaly of liquor in the hold of the same vessels that carried missionaries to Africa.

An American Church, silent over the

exploitation of women and children in industry, sends its missionaries into the port cities of the Orient to witness this exploitation transferred by American trade.

An American Church, leaving unsolved its Indian and Negro problems, sends its missionaries to South America and they meet primitive peoples who plainly refuse to experiment with a faith that seems inadequate to deal with their primitive brethren of the North.

An American Church, spending its energies on training missionaries in foreign tongues for the more efficient service in distant lands, allows the man of strange speech to work for years in our mines and factories without any Christian touch upon his life, and then return to his own land, with only the message of our external and material life and no word of the vital principles of our Christian civilization.

An American Church failing to meet the great demands of youth for splendid heroic sacrificial service, sees its recruits filling the ranks of philanthropic service, of economic experiment and civic endeavor and its own regiments depleted and ineffective.

Can such a Church adequately equip its foreign legions? Can such a Church hope for faith's overwhelming victories in far flung battle lines?

We cannot but believe that national defense along such lines as these would appeal to all Christian citizens without regard to politics or leglislative deliberations—the defense of our nation's hard earned ideals, the strengthening of her principles of honor and truth, the cultivation of her immense resources in human lives and possibilities, the elevation of her standards of service to other peoples—the conservation of that highest ideal expressed in the national motto: "In God is our trust."

And when you have outlined these, you have outlined the program of Home Missions and the "beginning-at-Jerusalem" duties of the Church, which alone fit it for the "all-the-world" opportunities—you have recognized the Home Principle in Missions. Just how shall we play our part, do our share in all of this—we women of the great American household of faith, chosen to great honor and privilege? In the providence of God, our feet have been set outside the burning paths and fiery furnaces of war. Our hearts and homes have not been laid desolate and our unaccustomed hands have not had to take up the burdens of a ravaged land—and, as we stretch across the seas our hands of sympathy and our gifts of love, we lift also our inquiring eyes to the One Who sitteth in the heavens and say:

"What fit return Lord can I make
For all Thy gifts on me bestowed?"

To each one of us will come her own individual answer, direct, penetrating and sufficient. But to all of us, collectively, come certain definite clear suggestions as to our obligations and actions.

KNOWING.

And first of all, God lays on us the obligation to *know* our country and its needs, our country and its special problems, our country and the special contributions it should make to the world. Knowing our Home Mission problem should be a specific duty, calling for a definite plan, however simple and however scanty the time. In these days of missionary magazines carrying special topics, giving full references and answering inquiries, one can secure splendid material on all Home Mission lines. If an interchange of denominational magazines and literature is made among the

missionary women of a community, that, too, will broaden knowledge. Each year Home Mission Study Books are published by the Council of Women for Home Missions and by the Missionary Education Movement, and a theme, coordinating these publications and the corresponding ones on Foreign Missions published by the Central Committee on the United Study of Missions, is carefully chosen. The next year's study, for instance, has the general theme, "The Two Americas." The Council of Women for Home Missions publishes as its text-book, "Old Spain in New America", by Robert McClean, and furnishes an effective study of the Spanish speaking peoples under our flag and also the Island of Cuba. Should you not know the great problem your country faces along the Mexican border—not war but the peaceful invasion by thousands fleeing from war? Are you not interested in the preparation here of those evangels of the Cross who may speak in their own tongue to our neighbors in South America? Conferences of all kinds, too, give you an opportunity to learn. The Summer School of Missions unites study and spiritual uplift with happy fellowship. The Home or Extension Department of the Missionary Society also gives its help to those shut in or hindered from attending regular meetings and the packet of literature brings a real glimpse of the work you may help with your prayers and gifts. Most of all, your own community can usually, if studied, supply you with a large amount of knowledge of vital Home Mission problems—and you may be the very one who can solve the problem of that rural church or that neglected colored population or those ignorant immigrant women, if only you know and understand and sympathize and see it as part of your task.

The fascination of your awakened interest will make all literature and life contribute to your knowledge. You will read your American poets, Whittier, Bayard Taylor, Whitman, Markman, to see their vital message of American duty. You will find volumes of essays such as "The Spirit of America," by Henry Van Dyke; "What Makes a Nation Great," by Frederick Lynch, full of Home Mission material. You will read of Alaska in the National Geographic Magazine and of Porto Rico in the motorist reviews, while railroad folders will give you material for your Indian program, and the school geography and United States history supply facts for your map talks. You will find newspaper clippings and keep asking for missionary books at the Public Library until they start a special shelf of such treasures. And you will find that the obligation of knowing has changed into the opportunity—the heavy door has become a window.

DOING.

But better far than all the *knowing* will be the *doing* which must follow. Doing things yourself and helping others to do things, you will see that your community has its fair chance for full Christian living and development and will help recruit constantly from its youth and strength for the further service. You will know the neglected spots of our land, and the great agencies trying to reach them. You will know where your denomination is particularly responsible and will lend a hand in every form of willing labor for mountaineer or Indian, immigrant or Negro. You will help mold public opinion for those great principles that make America worth while. You will be a Christian woman standing for the protection of women against such a faith as Mormon's,

and for just and equal opportunity for the children of an American democracy, not in any hazy indefinite way but with well considered actions based on knowledge of facts.

And you will, above all the knowing and the doing—*love* very much, or all the rest will be in vain. You will love those of whom you study, for whose needs you work. You will love the poor burdened woman whose lot you lighten and the little children whose way you brighten. And you will love, most of all, the One Who gives you all your power of loving through His own great love for you. And when you have known and done and loved, behold you will have spanned the seas and girdled the earth, for you will have helped build "America not for America's sake, but for the world's sake."

THE MOONSHINER.

By C. S. Loden, Demorest, Ga.

FOR CENTURIES the legend has been handed to us that the moon shining from the heavens, strangely affects the mind of man. Whether or not this is true I am not able to say, but there is one thing I can say with great assurance, and that is that the poisonous rays of the moonshiner have pierced the heart of our country and destroyed the souls of men. Almost when our country was first established a germ existed, which later developed into man's greatest enemy, and that germ was the right to manufacture and sell liquors. But in the formation of the first laws governing our country, this right was not thought of in this way, and therefore nothing was said concerning it, and this privilege remained open to all. And as the wheel of ages rolled by, conditions were continually changing, and the atmosphere began to smell of civilization, still this right was retained and handed down as the old, old story of personal rights.

The first step taken against this right was in the state of New York by an association, whose law said that any member who should be convicted of intoxication, should be fined twenty-five cents, unless the same was on the Fourth of July! But since that time a great change has come over the world, and now we have banished all legal rights to manufacture and sell liquors in more than one-third of the states in the union, yet the moonshiner claims, retains, and practices the old, old story of his ancestors, long gone. And as long as he continues to ply his trade the prohibition laws of our country will be dead letters. We find him in the country, buried behind the shelters of nature, in this awful practice. But why is this true? It is because he is of that class of people who have never been clad in the garments of society, and have never tasted of the higher things of life. Yet we cannot justly say that he is an outlaw, for there is something compulsive about his actions: he hears over and over again how his father and grandfather have trod the winding trails of the mountains; he sits around the hearth stone and the dram bottle is passed from father to son; but most of necessity, dire necessity demands it. His productions are so few and of such quality and his inconvenience to the railroad, as to place

him in a condition where they will not support him in their natural form, therefore he is compelled to transform them into something that will bring him sufficient means for livelihood, as he sees the matter.

He lives like the ground hog, who keeps a daily couch, and when the sun is casting its slanting rays from the west he steals out of his dungeon and plunges into darkest night. He bears upon his bending back from the semi-cave crib, the sprouting corn to the water mill; thence to his still. See him, as he plunders with a watchful eye and Indian ear; the blazing fire casts its hateful ghost upon his form, and nothing is to be heard but the rippling stream and the sounding echo of his hands. But soon he is ready to start on his journey's way, under his hoisted flag of sheet, hidden behind a few apples, cabbage, or chestnuts, or he travels under the shadow of night, sounding his approaching signal. He sells his destructive "booze" to any size, age, color, or sex, and while the mother is in peaceful dreams, he delivers his poisonous "booze" to her trustful son, at the bend of the road or under the shadow of the house. He comes, "not in cruelty, not in wrath," but he takes the youthful flower away. He tears from the bosom of the weeping mother, her boy, and puts the chains of a drunkard upon him; induces the father to deprive his children of their rightful and desired education; to take the bread from the hungry mouths; to take the clothes from the shivery backs; to live a drunkard's life and die a drunkard's death.

THE MOONSHINER AT WORK.

We meet enemies face to face and fear them not, we look at the saloon keeper with vigorous eyes, and feel that we could sweep him from the face of the earth, but the youth are warded off from him and other public places of condemnation, by self-respect and by the bitter tears and bleeding hearts of mothers, but the moonshiner comes as a serpent at night, and steals his prey.

The solemn news of the sudden death

of the mother's son brings her to bitter tears, but the sudden news of her son who has fallen a victim of the moonshiner's products causes her to faint away. Listen then! Will we of the twentieth century allow the youth of our land to be thrown into these distilleries and to be drawn out as dividends? I feel that I speak the sentiment of the American people when I say, *No! A thousand times no!* What then, shall be our preventive? Let us draw a mighty sword and strike it such a blow that it will exterminate it from shore to shore! Let us forget the past and prepare for the future! To do this we must lift the curtain of seclusion and let the light of civilization and brotherly love so shine, that we may see from what source the evil comes. We must do away with that which serves as a cloak for the moonshiner. We of the dry states are suffering a practice which casts a shadow upon the evil, and is sufficient to clothe him in his crime, and that is allowing the shipment of a small quantity of liquor into our states. When we have put a stop to this, then, and then only, will we be able to see the source of the evil and be ready to fight the pest. And in order to remove the cloak under which the moonshiner hides there is no better way than to fill our public offices with honest men, and with men who are known to be true *Prohibitionists*. The veil must be lifted! Let us start our fight today, not wait until tomorrow, neither think the time is not ripe, for time is ripe when we are ready. Remember great things are accomplished in a short time. Our country grew from a savage state to a free country in the short time of man's life. When we have converted the moonshiner from his way, then, and not until then, can we say truely that we have nation wide prohibition. Here we need to apply the President's policy of preparedness.

The moonshiner was present at the surrender of Cornwallis at Yorktown, and when peace was declared, he shouldered his musket and returned to his mountain home to resurrect the worm of the still, and resume his old practice. We hear and see but little of him again until another crisis arises in the history of our country, and as we glance down the pages of history and see his record we admire his ambition, we cherish his faithfulness, we honor his deeds of bravery, and we laud him for his patriotism. According to history, we are indebted to him for practically saving our country from the hands of the enemy for three times. When the battle signal is sounded he loses no time in rallying to his country's support. No man of the lowland is more patriotic, more energetic, more enthusiastic, or more willing to sacrifice for his liberty, or to save his country. Yet, no man is, in practice more deterimental to his country. He continues it with no harmful mind, but on the basis of personal right. Many great flowers spring up in the mountains to perfume the atmosphere and to unite the world, not the chrysanthemum, not the morning glory, nor the rose, but the flower of youth, like Abraham Lincoln, and our own Logan E. Bleckley and Ferd McConnell.

Now review with me, if you please, the mass of the mountaineers as they live surrounded by all the beauties of nature; mountaineers, who are capable of becoming Lincolns, Bleckleys, and McConnells, yet forced on by that seeming necessity, they sell their birthright for a mass of pottage. See him as he ascends the rugged mountain side and snakes from there his fire wood; see him as he wraps that homespun shawl about

his shoulders and starts on his journey's way for miles to market; see his little bright-eyed children as they tread the snow with frost-bitten toes for miles to school. View this picture and then think of his patriotism, his faithfulness, and of the fortune for him, for you, and for your country, and prepare to gain possession of same. And there is no better solution of the problem than to assist him in gaining the proper connection with the world, *commercially* and *socially*. The proper word to use here, in order to give him this connection, is a conjunction which we of America call "*good roads.*" Then, with every hill capped with a church, accompanied by a school house and the winding roads around the mountain sides, he will begin to shine to the world, and the world will begin to shine to him, and then he will see the error of his way, and will join us in our mighty cause and turn upon his old practice and fight it with all the vim and with all the enthusiasm that he fought for his freedom. Then we are ready to hoist our flag inscribed, "Love, truth, sympathy, and good will to men," we are ready to teach him and he is ready to learn, "that wine is a mocker, and strong drink is raging."

CITY MISSIONS.

By Margaret Heazlett, N. S., Pittsburgh, Pa.

THERE IS vastly more need for missionary work in our cities than the uninitiated would ever dream of. The migratory nature of a large percentage of our population together with the city custom of "minding one's own business and letting everybody else do the same" makes it that even church members seldom know very many of their own neighbors. Sometimes people who have been good workers in their home congregations will move into a new neighborhood and fail to identify themselves with any church until some one has found them out. Then there are the careless, indifferent, wilfully negligent and the foreigner. These need to be cared for individually. The work of the missionary is not ended when these have been called upon and formally notified that we feel kindly toward them and would gladly welcome them to our public meetings where we feel they will be benefitted. The work of the true missionary is to prove himself a real friend to the needy soul, one who is able to bring Jesus Christ to the individual and the individual to Jesus Christ. It requires adaptibility, much tact, patience, steadfast perseverance, forbearance in love, humility, unselfishness. Only the grace of God is sufficient, but it is sufficient. It is the duty and privilege of every Christian to be a missionary.

Getting off on a hill-top and looking out over any of our large cities and seeing the great number of church spires pointing heavenward would lead one to think there must be a good deal of the "salt of the earth" in that city, and doubtless there is. Passing by the same churches on a quiet Sabbath morning and hearing the great chorus of praise swell heavenward followed by ,"Thy Kingdom come, Thy will be done," one might think these good people who have heard "the joyful sound" were going right out to tell everybody about the

good God Whom they know, and Who loves everybody and wants everybody to be saved, and that thus soon the last man, woman and child in the city would be Christianized. But it is not so easily accomplished. Cities are Christianized and nations are Christianized not only by telling the gospel story, but by the permeating, purifying influence of the salt, not only by preaching Christ but by living Christ.

We "wrestle not against flesh and blood." If the thing could be accomplished by fire and sword and a definite and permanent victory won for God and righteousness, and every one once claimed held true without backsliding, we verily believe a mighty army could be organized immediately in the city of Pittsburgh and in other cities of the United States to drive the Arch Enemy of souls into the Atlantic or Pacific Ocean. Peter-like we would lay down our lives for our Lord if He would let us fight in our own way, but when we cannot see with our human eyes the progress of the battle, we lose courage. God grant that like Peter we may all learn to fight spiritual battles and gain spiritual victories.

Why are we not more successful in evangelizing our cities? Because of the pull of the world, the drag of our old sinful selves and the alertness of our foe which makes Christians lose courage and afraid to claim the world for Christ. God doesn't want us to fall down day by day before known sin. Jesus Christ is able and wants to give us victory as often as we realize the thing to be sin. Given an army of men and women, boys and girls as large as our church membership in this city, living with a conscience void of offense toward God and men, filled with the spirit of the living God, which He wants to supply, and yielded to His will, how long would it take to bring the city to Christ? How long to bring the world? What we lack is consecration.

We have said there is real need for missionary work in our midst. One incident may illustrate. Our Sabbath School Superintendent asked the writer to give him the names of three or four unsaved young men whom he might ask to go to hear Sherwood Eddy on March 19th. It was the work of about fifteen minutes to write down the names of sixty-two such persons with their correct addresses, for whom we feel our little mission has a special responsibility. With a little time and thought this list might easily be lengthened. We have no doubt the same situation holds true in almost every congregation in the city. We feel that we are still working on the outedges of our field; we have not attempted a house to house canvass; we have not done work among foreigners, except for a few children in our Sabbath School and Juniors and we have strictly refrained from proselyting.

Now as to the character of our work: In our personal work we have paid some (but very little) attention to the temporal needs of poor families. We do a good turn when we can, securing positions, securing help, relieving suffering, sympathizing with the sorrowing, rejoicing with those that rejoice, etc., as any Christian might be expected to do. Our daily prayer is, "Lord, manifest Thy great love to this people through me. If Thou canst use me to bless (those whom I happen to have on my heart at the time) I pray that Thou wilt. Be to me wisdom and power and take the glory to Thyself."

We have turned over the secular education of the children to the public schools, and the work of the medical mis-

sionary to the many doctors in our vicinity and have confined ourselves almost solely to the spiritual interests of the community. We find an open door almost everywhere. We work through the regular church organizations and with this kind of work you are thoroughly familiar. During the month of March we have talked each Thursday noon to the girls in one of our factories and have found them very attentive listeners to real gospel messages. We have not dealt with social or philanthropical questions but such as, "The Real Ego" (Rom. 7). "I consent unto the law that it is good. It is no more I that do it. I delight in the law of God after the inward man. And showing how the wretched man that I am may be delivered from the bondage of sin through Jesus Christ our Lord." This was the first subject we used and every girl who was out the first day was out the second when we talked on "The Security of the Believer." On last Thursday we talked on "The Necessity of Present Decision." We are hoping to get an opening for similar work in another nearby factory.

We have found a great pleasure in our Thursday evening Bible class, teaching the fourth gospel, and have found our own faith in the Divinity of our Lord deepened and strengthened and thus we have found a greater and mightier Savior than we had known before.

Like our Master of old we have done our very best preaching to individuals or to small gatherings in private homes. Sometimes it has been across the kitchen stove, or on the street corner, or in the parlor. The greatest pleasure we have ever experienced has been when in soul conflict with the individual we have had the blessed assurance that He Who said, "Go ye" and "Lo, I am with you," and "My word shall not return unto Me void," would surely give the victory and save an immortal soul or again when we have prayed with the dying and have had the satisfaction of knowing that he was comforted. It is cause for deepest gratitude that God is willing to use us in the salvation of souls.

We have left for the last paragraph a part of our work here, which is growing in interest and which, we trust, in the future will bring a good harvest of souls. We have five or six cottage meetings each week. These are conducted by the seminary boys of the first year with the help of a little group of earnest, consecrated workers from the Twelfth Church, whose services we would not underestimate. These meetings at first were held in the homes of members of the church but others have become interested and we are glad to carry the gospel to those who have no church affiliation. Six out of eleven members who joined at our last communion came in through the cottage meetings and we believe that there are others to follow. We have been greatly pleased with the earnestness and spirituality of the boys and desire in this public way to express our appreciation of their services. They are a bright, happy wholesome set of boys and the people give them the glad hand. Your missionary arranges for these meetings.

The little band of lay-workers, mentioned above, have organized and conducted a little mission on the South Side for more than a year. They meet every Friday night at the home of one of three families. The attendance runs from twenty to twenty-eight. We have on our church roll in North Side the names of eight members brought through this little mission and the good work goes on.

It is practically a rescue mission. It is the "down-and-outer" this little bunch goes after. There is great freedom of speech in these meetings. It is nothing unusual to have several requests for prayer or gratitude expressed for mercies received in answer to prayer.

No report of work being done in the little 12th Church would be complete or just without special mention being made of our Dr. W. R. Wilson. In addition to his regular duties as Professor of Homiletics and Pastoral Theology in the Seminary, of his own free will, he takes charge of the 12th Church. The Seminary students preach at the Sabbath morning service and during the summer vacation and occasionally take charge of the Wednesday evening prayer meeting. Dr. Wilson preaches at the Sabbath evening service and generally takes charge of the Wednesday evening meeting. He visits members of the congregation when in sickness and trouble and officiates at funerals, and by his genial presence, practical preaching and earnest prayers holds us together and keeps us working. Every member of the church regards Dr. Wilson as a personal friend.

GRACE DOKRY.

This little girl, Grace Dokry, was born in Hungary twelve years ago. Her mother is German, but speaks the same language as the father. The children knew only "Hunky" talk when they came to America two years ago. Grace was in the fourth grade in school in her native land, but had to enter number one when she came here, but is now in the fourth grade. Her parents are, or were, Catholics, but have permitted the children to come to our Sabbath School and Junior. Grace is quiet and modest in her manners and very attentive. A year ago when, during a revival many children were received into the church, this little girl was asked if she did not want to become a Christian. She quickly replied, "I was born a Catholic and will die a Catholic," and immediately went home and was not back for several months, but eventually was coaxed to come to Sabbath School and Junior again.

During the meetings this year, when those who wanted to take Christ for their Savior were asked to stand, she arose without any one speaking to her on the subject, and afterwards said, "Jesus helped me to stand for Him."

She and her little brothers have prayers every night. She was baptized with a dozen or more others and there was not a more serious one among them. She is now Captain of the "Blues" in the Junior society and is working hard, has committed the ten commandments, the Beatitudes and many Scripture texts as well as missionary and Bible stories and has just told us her desire to become a missionary.

Her father, I am told, gains a livelihood by playing some kind of stringed instrument in saloons kept by foreigners, and makes "big money" by "playing

them home," by which I understand he accompanies with music those who are not capable of going home alone.

We hope to keep track of Grace, and trust that some day God may use her to carry the message to some of her own in this country or perhaps to her native land.

MARY A. WORKMAN,
Missionary, Akron, Ohio.

CITY MISSIONS. MISS WORKMAN AND HER GROUP.

WHAT CHRIST SAID.

I said, "Let me walk in the fields,"
He said, "No; walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."

I said, "But the air is thick,
There is nothing but noise and din."
And He wept as He sent me back—
"There is more," He said; "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark undone!"

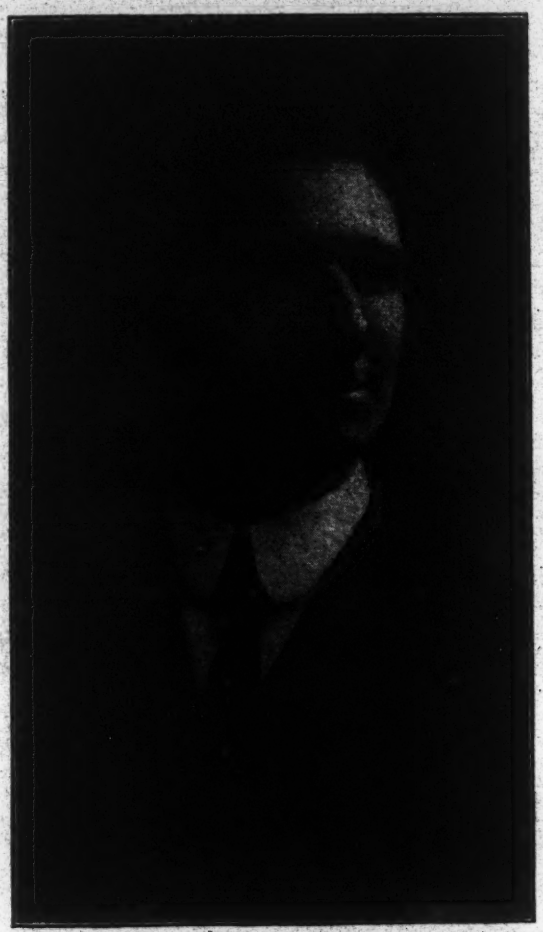
I said, "I shall miss the light,
And friends will miss me, they say."
He answered, "Choose tonight
If I am to miss you, or they"

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide!"

—Dr. George Macdonald.

ANNUAL REPORT OF THE FRENCHBURG SCHOOL, 1915-1916.

By Rev. Albert G. Weidler, Ph.D., Frenchburg, Ky.



PROF. A. G. WEIDLER.
President Frenchburg College.

WE COME to the writing of the annual report this year feeling that the institution has taken rapid strides since the last report. Many of the things dreamed of and talked of a year ago are accomplished facts, with many others undreamed of. There have been many new friends gained to the work of the institution and it has found abundant favor among the people for whom it has been established as well as among its many friends, the women of our church. We do not need to report a "slight increase of attendance" as in the past. The increase in attendance over last year has been over twenty per cent. This has been due in part to the fruit of the work of former years, to the itinerating work of last summer, and to the new dormitory accommodations. The itinerating work which has been reported was a new feature which proved of great help in knowing the needs of the work, of interesting young people in the advantages for them, and in bringing the claims of Christ to over five thousand people. While the new dormitory has not yet been started, we are glad to report that the temporary dormitory granted us by the Board has more than justified the need of dormitory accommodations. The infirmary has been finished and given by the people of the community to the women of our church. It has already done a blessed work. With the adding of the dormitory and medical work, two new members of the faculty have taken their places in the service with us. Thus our domestic science work was strengthened and the starting of a training class for nurses made possible. The reference library of magazines has been started and continued gifts of friends will make it an invaluable part of the work of the school. Probably one of the most far-reaching advances made has been the increase of the term of the school to ten months. This was made when the school authorities of Kentucky increased the term of the rural schools to seven months. When the state took an advance step our good women thought that the Frenchburg School should also do likewise, thus setting an example to the community. This step had the approval of the federal school authorities and has been very favorably commented upon by them. This school is proving that it is just as possible and just as necessary for the mountain farmer's child to have the same advantages of education as the more favored children of the cities. Last, but not least, we have a bath tub for the students. This is the second bath tub in a whole county.

As there are many activities outside of school work supervised by the members of the faculty we have given each an opportunity to describe these herself. Each member is in the school room from

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Drive New York 27, N. Y.

eight to three and has to get ready for the next day as all teachers should, but in addition to these are many matters of a social and religious nature that we consider as vital parts of our work. The members of the faculty of the school made responsible for these activities and describing them are: Rev. Albert G. Weidler, Ph.D.; Mrs. A. G. Weidler, Miss M. Bertha Houston, Miss E. Margaret Rogers, Miss Clara M. Ferguson, Miss Mary Mead, Miss Martha Payne, Miss Esther Mitchell, M. D.; Miss N. Ethel White.

RECORD OR HABITS OF ATTENDANCE.

The attendance has been better this year than ever before in the history of the institution. This is true as to the number, but especially is it true as to the regularity of attendance.

It is difficult for one not living here to realize the determination it takes to make a perfect record even for a week. The roads are the beds of streams. Through the fall and winter these streams are swollen by almost daily rains. The banks are of a peculiarly sticky clay and it is impossible for a girl in her teens to get here without getting her skirts muddy and frequently wet to the knees and children younger than this frequently slip off the shelving bank or off a foot log plump into the stream itself, while the condition of feet is more easily imagined than described. They are wet, of course. Why not? You have been into mud between home and school; but that is not all, the mud sticks and gathers more. Your shoes are loaded and they are heavy to lift at each step. No matter how clean and black your shoes were when you left home they can be but one color when school is reached, and that is the color of the mud. Rubber over-shoes give but little service, for two reasons; the mud and the water are deeper than the rubbers are high and then the sharp stones soon cut them out, and so new shoes very, very soon become old ones. Then you must remember as you read these "foot troubles," that it is probably raining a soaking rain as you are on your way. So we repeat, we are encouraged by the attendance this year, one hundred and three out of an enrollment of two hundred and thirty-three have been in school every day this year, and you must know that many of these have come a mile and some from two miles to four. They include high school and all the grades, not a few of them are from the primary department. There are many others who have missed not more than two or three days.

For generations the habit has been one of desultory attendance, a lack of perseverance and a tendency to stay at home from school on slightest excuse. We feel that to break up this carelessness and lack of perseverance is one of our problems in the work here; to teach them to have an aim and to work persistently toward it. This problem we are solving for the people by training the child in habits of regularity and punctuality. Even the little ones have progressed until they are willing to overcome great difficulties to live up to an ideal.

THE LIBRARY.

Our library is one of the popular rooms of the school. There are at present about twenty-seven hundred volumes and these are doing much in the training of our minds.

We have the usual card system for circulation. There are one hundred and forty-two cards in use at present.

One of the faculty has charge and Friday after school the library is open to all. This is the general distribution day, but books may be taken out any day after school upon application to the librarian.

Cards are held by people of the town as well as by pupils of the school, and others send in by pupils from miles out for "some book, anything you think I would like." Or may be it is, "Any book, so it is a religious book." "Twice Born Men" has had a phenomenal circulation. "Ben Hur" is popular and "The Prince of the House of David." Louisa Alcott's books are prime favorites and Dicken's are coming to be. It is very encouraging to hear boys from the fourth, fifth and sixth grades consulting together. "Did you like this?" "Yes, that is a good book; I like every-

thing by that author." "Who is the author?" "Oh, I see, Optic. Yes, I like Optic, and I like Cooper, too. You know he wrote Indian stories." "Yes, I've read 'em. Wish he'd wrote more of 'em." And I heard one fifth grade boy say in answer to a question from a girl, "Yes, its good. All the Duchess' stories are good." A fifth grade boy enjoying "The Duchess!"

Our party on horse back, in front of the Frenchburg Hospital, starting back to the railroad.

Although the cards have spaces for thirty-two books, little Horace, six years old, has his second card this year and he knows what he has read too. He is a product of our Syllabic System of Reading and his minister enjoyed himself having Horace read the Sabbath School lessons for February 27th and for March 2nd, the lessons with the hard list of names.

Several students take out four books, and there are some who carry away five books every Friday afternoon. No, they do not read all these themselves during the week, except perhaps during vacation, but the books are read by parents and neighbors and no one knows how many hearts have been gladdened by them. A conservative estimate from our records shows that there have been over thirteen thousand readings of our library books since the first of September, 1915.

MEDICAL WORK.

Since April there has been a total of fifty-three surgical operations, eighteen medical cases in the infirmary, two hundred and twenty-seven patients treated and sixty-seven refractions made.

One important part of the medical work at the Frenchburg School, not included in the summary given above, is the physical examination of all the pupils enrolled in the school. A card record is kept of each pupil which includes a brief record of past diseases, and the health condition at the time of examination with special attention to the state of the eyes, the acuteness of hear-

THE CLINICAL STAFF OF THE SECOND CLINIC SEATED ON THE STEPS OF THE FRENCHBURG HOSPITAL.

Top row: Drs. Mitchell and Hogue.
Second row: Visiting nurses, Misses McArtor, Mulberry and Kyle.
Lowest row: Student nurses.

ing and presence or absence of adenoids and diseased tonsils, also whether or not there are any signs of tuberculosis. To this is added a record of any serious illness, eye treatments or surgical treatment given to the child during the time at school.

The training classes for pupil nurses is a department which we are anxious to develop. During the year there have been six enrolled. In view of the fact that our infirmary will have comparatively few patients and that the variety of the cases cared for may be limited, it is the hope of the management to be able to affiliate with some large hospital of the state where the pupil nurses may receive a few months' wider experience. Education in the care of the sick and training in hospital methods surely will give these young women a means of helping their community and a profession by means of which they can earn their living as well. It is the aim to combine the nurses' training course in such a way that the pupil nurses will have finished a greater part of the high school work by the time they complete the training. A class for mothers of the community has also been conducted.

We wish to acknowledge the many helpful gifts received from friends of the institution and personal friends of the resident physician. The income of the infirmary will be meager indeed, so all gifts of supplies and equipment are gratefully received.

READING ROOM.

This year we have been able to start a reading room in addition to our library. One of the class rooms has been used for this purpose and the magazines are free to the pupils during any of their vacant periods. Our dormitory pupils read many of them in our study period at night. One of the boys requested the privilege of working here this summer so that he could have the advantage of the reading room in the evenings. The average number read in one day is fifteen, making a total of three hundred each school month. We have on file thirty-three current issues, and twenty-seven different bound magazines whose sum total of volumes is two hundred and ten.

From time to time lessons in geography, history, and botany are assigned from the magazines. The instructors often direct the attention of the pupils to helpful and interesting articles so that the reading of the periodicals is corelated with all the other branches of work. The religious papers are used by some of the older pupils in preparation for Sabbath School and Young People's meeting.

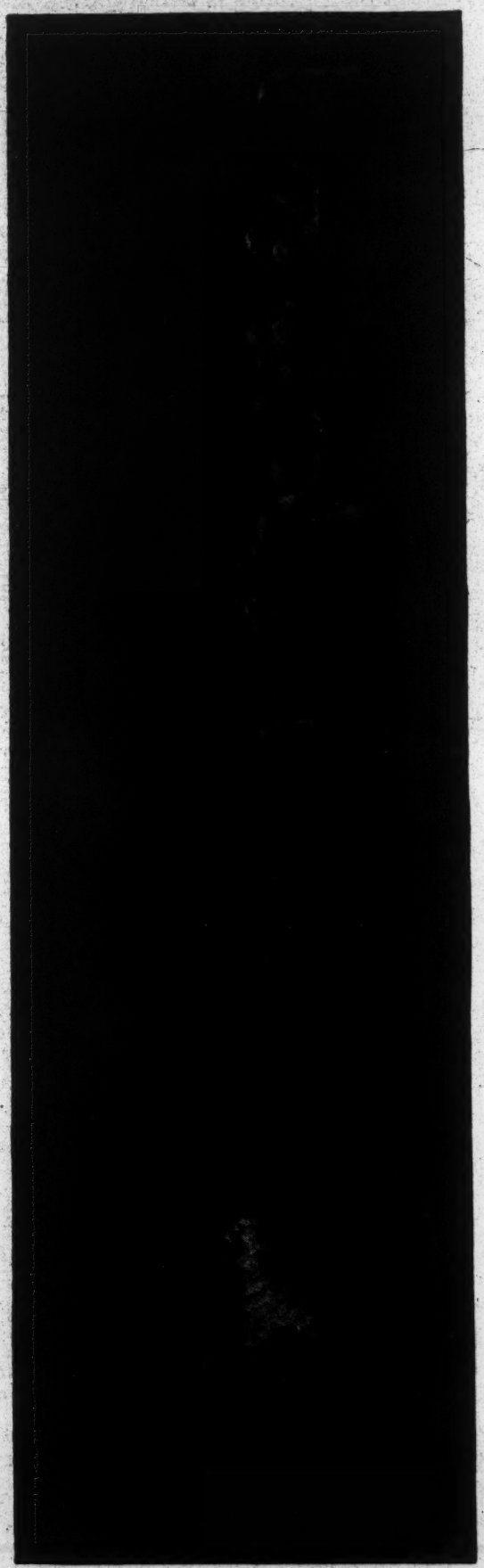
For all these magazines and the service they are doing here, we are greatly indebted to our many friends in the North who have sent us back numbers or subscriptions to current ones.

LITERARY SOCIETY.

On every second and fourth Friday of the month we have our regular meetings of the Literary Society. The high school pupils are divided into two divisions so that all of them take part each month. This work is compulsory and three per cent. is added to each pupil's English grade if this work is well done. The programs consist of recitations, declamations, readings, essays, debates, current events, newspapers, and impromptu. This last is not required but eight volunteered for it this year. The work of planning and training for these meetings is assigned to two members of the faculty who devote at least one hour a day to it. We have been very much pleased this year with the way in which the pupils have responded and also with the increasing interest of the community as manifested by the large audiences.

BOY'S BIBLE CLASS.

Though the attendance in our boys' Bible class has varied this year from six to twelve in number, we shall speak particularly about the six regular pupils. These are all members of our high school and have shown keen interest in the study of Hurlbut's Teacher-Training Lessons. They are taking the examinations given by the Board of Home Missions of our church and expect to receive their diplomas in June. Because they have no positive influence at home, we are exceedingly pleased with the time



COMMENCEMENT DAY AT FRENCHBURG COLLEGE.

and thought which they have put on the preparation. Their grades have ranged from eighty-five per cent. to one hundred and now they are eagerly asking what work they are going to take up next year. One of the boys said at the dinner table the other Sabbath that he wouldn't give up this Sabbath School class "for anything," and again expressed his desire to continue the Bible study next year. We regret that some of our dormitory students have been barred from this course because they entered school too late in the year, but some of these study the lesson when in town over Sabbath and do not wish to attend without preparation.

THE STORE ROOM.

We are using as a store-house the old district school building just across the creek from the school building and two doors from the church. The front part of the building serves as a place for our visitors to wait their turn to be served, and it is here our boxes and barrels are unpacked. Back of this the clothing is stored as it is unpacked; in one room the ladies' and girls' clothing, in another the gentlemen's and boys'.

The most common articles from our barrels are ladies' short coats, long coats, summer dresses and shirt waists, shoes and children's clothing. These are all useful and appreciated, but our supply of children's clothing always runs out long before anything else. The greatest demand is always for children's clothing of all kinds, but especially shoes and underwear, ladies' shoes in large sizes and wide, and underwear for all.

The clothing we have received this year has been very satisfactory. Friends of the school have very kindly responded to our calls for help, and while the supplies sent for hospital and dormitory have perhaps been the cause of a decrease in the amount of old clothing, yet we have been able to help many people of the country besides many of our own community. States from Massachussetts to California have helped to contribute the following: ninety-seven quilts and comforts besides a few blankets and about seventy pillows and three boxes

of supplies for the hospital; thirty-two boxes of bed linen; twenty-three boxes of Christmas supplies; fifteen boxes or packages of books and magazines; one hundred and ten boxes, barrels and packages of old clothing and many dozens of towels.

YOUNG PEOPLE'S WORK.

We have a wide-awake Young People's Society of forty-six members. The heartiness with which these young people take part in the meetings is certainly gratifying. We have just completed the six weeks' study of Home Missions. Our new reading room was a great help in furnishing material for this study. The members were given assignments, not to be read in the meeting, but studied before and given as a talk in their own words. Many are quite skillful in doing this, and much interest was shown throughout the course. We are now beginning the six weeks' study in foreign missions.

DISTRIBUTION OF CLOTHING.

People are interested in our plan of distributing the clothing. It is true here as elsewhere, that you can not judge a man by the clothes he wears. You pity this man clothed in rags only to learn that he is worth in property as much as any man in the county; on the other hand, you tell the lady you have no coat better than the one she has on, and she very confidentially whispers, "I had none and borrowed this one from my neighbor, Mrs. Jones, so I could come today."

After trying in many ways to obtain information as to their actual need of help, we succeeded in borrowing the assessor's books and from that copied the name of every family in the county and their property valuation. We find that about one-half of the families of the county have less than three hundred dollars, including the little patch of ground, furniture and cattle. One-fourth or two hundred families have no valuation at all. These who have less than three hundred dollars and especially who have nothing, we make especial effort to provide with comfortable clothing. From this number since September, 1915, we have served two hundred and sixty families, and were compelled to turn away at least fifty more because our supply was exhausted.

It is a difficult matter to make our people understand that we have school duties from eight to three. They try to come at all hours of the day, sometimes before breakfast and a few times on the Sabbath.

One good trait they reveal in their requests is the thoughtfulness for the children first. One man who came asked for a goodly supply for his five children, then an outfit for his wife, and when he found he had a penny or two left he asked to buy a coat for himself. Another trait which we admire in these mountain people is their independence and self-respect. They dislike much to be considered charity. They wish to pay something if only a nickle or a few vegetables. Three little boys who came last winter, after filling their gunny sacks, each handed me a nickle, saying, "No sir, we don't want these fer nothin'!" A widow who had been on the support of the county, after getting a winter supply of clothing for her three children and for herself, when we told her we would make no charge, handed us a quarter, saying that was all she had, but she was not begging. These instances prove that to very many of these mountain people a few pennies or a dollar is almost a mint of money.

It is at times depressing after a strenuous day in the school-room, to serve any where from five to twenty for two hours, but we are many times rewarded, if in no other way, to see the real heart-felt appreciation of so many of these dear people who because of circumstances alone lack the comforts and necessities which many of us enjoy.

This interesting and splendid report from Frenchburg will be concluded in the July Magazine.

FOREIGN MISSIONARY CORRESPONDENCE.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

*IN LOVING MEMORY OF MRS. J. A. McARTHUR.

By Miss Rose A. McCullough.

I have been asked to write about Mrs. McArthur during the time she was my co-worker in Gujranwala city and district. I had been working for several years in the district with only the companionship of Rosa, the daughter of Rev. Jiwan Mall, assistant district missionary, so it was a great pleasure to me to have Miss Sue Cooper White sent to share the trials and responsibilities of the work. But alas! Cupid, in the shape of the Rev. J. A. McArthur, took her from me after about two years of work together.

I found her a cheery, wise and helpful companion. Miss Cheerful would have been a suitable name for her; for under circumstances which would take the spirit out of most people, she kept bright and cheerful. The more difficult the situation the merrier she would be, brightening all around her like a ray of sunshine in a dark place. When physically tired she was often at her best, and would keep every one around her cheered by her presence. The joy of the Lord was surely her strength, for she was a delicate, fragile woman—and although not strong physically she could accomplish more than some with greater physical strength, because of her methodical way of doing things. She would make out a list of what she wished to do each day, and as each task was finished she would erase it, and sometimes would say when doing it, "It is such a pleasure to mark things off my list as finished." If she undertook to do anything one could depend upon its being done, if it was in her power to do it.

I learned a great many things from Miss White while she was with me. She was so unselfish and ready to do the little things that first year. When we were in the station, she asked to have the part given to her of making up eye medicines, fever mixtures, dropping medicine in a child's eyes, or helping a mother give an unruly child the medicine it refused to take. And when in the district she was always ready and willing to do her part in everything. She was so ready, willing, and capable, I fear we sometimes imposed upon her.

She was a true missionary and seemed to ever keep in mind that she was a messenger of the Lord Jesus Christ to the people of India. She loved the people and the work and was ready to sacrifice her own ease and comfort for their sakes when she thought it would be a benefit and help to them. So well did she fill the place of a lady missionary, Miss Jiwan Mall said, when she first heard of her engagement, "I am disappointed in her, I thought she was a real Miss Sahiba missionary," meaning by that she thought no one could persuade her to marry. And nothing would have tempted her to leave the single missionary's ranks but the belief that she could be as useful in the Lord's work in this land as a wife and mother, as when working alone.

The women in the zenanas loved her and often asked for her after her marriage. She had a quiet loving way that drew them to her. She was especially successful in teaching Bible stories to the women and children. Sympathy born of a severe illness she had in her youth taught her how to reach the hearts of many weak and suffering ones. She took time for preparation and prayer

*NOTE:—We regret exceedingly that we can not have a picture of Mrs. McArthur at this time. We hope to have a photograph later.—Editor W. M. Magazine.

for her work. She had great faith in prayer, and when something difficult and perplexing would arise, she would say, "Let us pray about it." Her works will surely follow her.

Miss White, like Aunty Gordon, liked dainty and pretty things. She also liked surprises. When she was with me none of our birthdays or any of the holidays were forgotten by her. She would plan ahead for them, and so manage that there would be decorations on the table and something extra to eat, and arrange everything so that it had a festive air. She was thoughtful of the little things that brighten our lives, while she never forgot the greater things of life, and those which are unseen and eternal.

By Miss Lois Buchanan.

Two verses come to mind as I think of the one who has so lately been taken from us. "Because thou hast loved righteousness God hath anointed thee with the oil of gladness above thy fellows," and "All thy garments smell of myrrh and aloes and cassia out of the ivory palaces whereby they have made thee glad." Hers indeed was the fragrant life. Not merely an echo of Christ's doctrines did she live among the people of India, but there pervaded in her the "sweet savour of Christ."

It was not my privilege to be a co-worker in Gujranwala district with Mrs. McArthur, but to follow in her footsteps. Her friends among the village women have become my friends, and very precious are the memories of her kindness and love and interest for these poor women who bear so much of the harshness and burdens of life without the joy. In December one afternoon I was sitting chatting with the Christian women of one of our villages. They were busy making preparations for their evening meal, but as Miss White's name was mentioned one and another paused in her task to tell with shining eyes and lighted face of some memory. One told of how she loved the children and always called them for a little meeting when she came to the village, while another told of how she had laughed with them over some joke. But the sad-faced little woman sitting quietly by came nearer to the little group as she told how the Miss Sahiba had taken her little daughter into the city in her own buggy that the doctor in the hospital might treat the little suffering body. These poor, hungry, ignorant souls would have remembered little of the teaching, but the love they could never forget. My resolve to write to the one who had caused these cherished memories was never fulfilled for that night at two o'clock we were awakened by the messenger who brought the news of the sudden calling Home.

It was so like her love and thoughtfulness for the people of the district to remember them even in planning for her wedding. She wanted it to be a time of happiness and joy for all, so simple that the Indian girls would not be jealous, and yet that the sacredness and beauty of the marriage ceremony would not be lost. This was her desire, and it was carried out even in the smallest details.

It was to Gujranwala she came again when returning from the home-land after furlough, not to the district work this time, but to the city where Mr. McArthur was Superintendent of the Boys' Industrial Home for a year. It was then I learned to know her, and knowing meant loving her. She was so intensely interested in helping the Christian women of the city and mission compounds. It was to them that she gave so much of her time and energy that winter. She planned for them daily classes for Bible study, and also taught those who could not read. For the busy mother with her own two little ones to care for, the general mothering of the boys of the Home, and the hundred and more duties of the missionary, it could not have been easy to have planned for the two hours or more at mid-day for the class work beside the time for preparation The influence which she won over these with whom she came in contact every day was very great. They saw her as a mother in the home and learned from her many things of the care of children. They learned to know her as a friend, and they loved her. And

not only was she an inspiration to these women but to us all as we saw her enthusiasm and eagerness for the work she took up. So interested was she in each woman and in the progress she made that she remembered them individually in intercession. She was so gratified when one and another became more interested and entered more heartily in the class work.

The Sabbath School and Christian Endeavour were dear to her heart and much of the progress of that year was due to her intense interest and encouragement. It was she who suggested the teachers' meeting which brought so much blessing that winter, and it was her plan and effort which brought the Christmas entertainment, the cherished joy of boys and girls.

It has not been my purpose to portray the life of the one so many have loved, but to bring you a little of that fragrance wafted into the hearts of so many from the sweetness and graciousness of her life. The hearts which have been refreshed by that fragrance we cannot count, but He Who has called her knows and is satisfied.

By the Rev. Jiwan Mall.

I had the privilege of knowing Mrs. McArthur and will write a little of what I have seen and felt myself in her beautiful life and work among us.

Before her marriage Mrs. McArthur worked in Gujranwala district for two years. She had a humble mind, and a very affectionate nature. Miss White was hard working, and her thorough work showed that she took a great deal of interest in it. She was very zealous about it.

She spent a good deal of time in teaching women and children, and her treatment of Christian men, women and children was that of love. Even after her marriage she did her best to do something for the women and children. All Christians, whether men or women, villagers or town folk, loved her in a sincere way, and even the non-Christians loved and admired her.

Now that she has gone to heaven we feel the loss, yet the works that she has done, and the beautiful life that she has lived here, have influenced the people so much that even to this day that same influence is working good among the people.

MRS. McARTHUR AS A CHURCH MEMBER.
By the Pastor of the Gujranwala Cangregation, the Rev. Barkat Masih.

When Miss S. C. White took up the missionary work in Gujranwala district she handed in her former Church membership certificate and became a member of our Church. Though her work was chiefly connected with the district yet she showed a lot of interest in the city congregation. She joined the Christian Endeavour Helping Committee, and so went about helping the sick. During the time that plague was very bad in the city she helped a good many people, and this kind and helpful service won a place for her in our hearts.

In 1909 she became engaged to Rev. J. A. McArthur. According to the Indian custom, for some days before her marriage, women and girls sang hymns and songs for her. During this period one of the women said to her, "Who will read the marriage service?" She answered with smiles on her face and said, "Padri Barkat Masih, who is the pastor of the church will very kindly do that for me." She then asked me if I would be willing to do this, and I of course consented. But on enquiry it was found that it was against the law for a European to be married by an Indian minister, and though Mr. McArthur applied for a special permission, the Government replied that they could not very well give just one license. So finding that nothing could be done Miss White asked the Rev. A. B. Caldwell to perform the ceremony. According to the wish of the bride and bridegroom the ceremony was performed after the Indian style, and in the Urdu language.

It was a happy time and a pretty scene. All the guests, foreigners and Indians, pastors, preachers, and teachers with their families were gathered together in the verandah of the big mission building in Gujranwala. We all spent the time joyfully. No distinc-

tions were made as to nationality and language, all seemed one.

Mrs. McArthur was attached to our country. She tried in all possible ways to help us. She especially loved and respected the Indian Church. One who was so affectionate, sympathetic and kind has gone to her rest and her going leaves an empty place in our hearts.

I do not think any words can show her beautiful life better than to say that her life and service amongst us has showed Christ in truth and deeds. May God take care of her husband and children. Amen.

MRS. McARTHUR AS A WIFE AND MOTHER.

By Josephine F. Merriam.

The Indian pastors who spoke at the funeral of Mrs. McArthur all referred in some way to her great ability as a wife, a mother and a missionary. She had the remarkable ability of combining these three wonderful offices without sacrificing one of them. It is a rare gift. And India has as great a loss in a missionary as the husband and children in their loss of wife and mother. But it was in these last two phases of her life that I knew her best and it is of her in her home that I want to tell you. When she and Mr. McArthur were married they won the hearts of the Indian people by having the ceremony in Urdu. This act of thoughtfulness was the beginning of "consideration for others" in the new home then established, which lasted to the end.

She was a most hospitable hostess. Nothing was too much trouble for guests, and yet she did not make a burden of her entertaining. She did things so easily. And if blunders happened which would have completely undone many a young hostess, she would make a joke of it or find a substitute. She was so thoughtful of others always that she seemed to have a special gift of finding the central ache and the gift of making the impossible, possible. One new missionary, half sick and wholly homesick and longing for the flesh pots of Home was restored by an invitation to spend the day "and order what you want, the way you want it and cook some of it yourself." And the mess made was as nothing to the satisfaction of the guest and the lady of the house.

When she was forced to go to the hills early because of the terrible heat and its killing effects upon children she went so cheerfully and made such good use of the days of loneliness. On the long walks, the habits of the birds, the growth of the flowers, the beauty of the hills and sky, these all were made a living part of the moment. While in the house her enthusiasm never fagged, but was spent telling the stories, over and over, teaching new songs (she herself could not sing, but she determined to teach her children and the little organ played with one hand wrought wonders in tone drill, and best of all the cultivation of a desire for music); directing the games, etc. And one wondered where she got the strength for so many things. The children never forgot "Faver" for dozens of times a day it was, "What do you suppose father is doing now?" "Won't father be pleased to see his little boy eating such a lot of suji (porridge)." "Do you think father would like to hear his little girl read a new lesson?" etc., etc., until when father was coming in reality it was one grand preparation and excitement. The house was made ready, father's favorite dishes prepared, work planned so that the four weeks' vacation could be a real one with rest and recreation and family life. Only joy and gladness were permitted to enter. Worries were then, as always, placed before One Who bears them so graciously.

She was the most remarkable story teller I ever knew. But her best were the Bible stories. She wondered why grown-ups insisted on coming to the children's worship. But who could stay away when she was telling the old, old stories in such a fascinating way? The peculiar thing about her stories was that she used the exact words of the Bible so much. It was wonderful to hear Margaret Jane, then four and one-half, tell of Moses in the Desert. And God said, "What is that within thy hand?" And Moses said, "A rod." "Throw it

on the ground,'' etc., etc., through the whole life of Moses and the lives of most of the famous Bible characters. And the verses and passages that those two babies could say! She used this same gift in teaching the Indian women and with the same marked success.

Mrs. McArthur had learned through anxious, tender experience how to treat little, frail and ailing children, and she won her way into the hearts and lives of the Indian women by her tender ministries to their babies. Mr. McArthur was amazed after her death, and he had gone back into the district, to find the place she had won in one short season in the life of the people in Sargodha district. She laughingly said to me once, ''Mine seems to be mostly a ministry of salts, castor oil and quinine.'' But she always left more than physical help wherever she went.

The Indian women are not the only ones who remember her gratefully for this. Many of us Memsahibas cherish her in the same way. Personally we can not express our gratitude for her interest in and helpful advice for our baby.

Her children came to us after her death and have only now left us for the long journey to America. It seems to us that had she known she would have to leave them so soon, she could have not prepared them any better for the long separation. They miss her, but knowing ''Mother is with God'' has been their comfort, and they have never grieved once for her. They talked of her always, and twice Margaret Jane in her prayer said, ''We are sorry mother is with Thee for it is lonely, but she hasn't any more pain.'' And both the children seem to feel their responsibility for keeping father from being lonely. They have gone out upon the long journey of life, as upon the long journey towards America with an eagerness, a courage and a faith which is like their mother's, and which is largely of her training. Death itself can not obliterate the beauty of her life nor the preciousness of her friendship, and Mrs. McArthur will ever remain in my heart as the highest type of a gracious hostess, a true wife and a devoted mother.

THE MOTHER-IN-LAW.

A Sequel to ''An Experiment in Friendship.''

She was a little past middle age, tall, straight, pleasing of face, and carried herself with a dignity and grace of manner which any woman might covet.

Our sudden appearance at her door took her by surprise and for just a moment she seemed dazed and uncertain what to do, then she came forward and extended her hand in greeting and asked us in.

A rope bedstead was brought and carefully dusted, a mattress spread on it, and then she asked us to be seated. Again and again she asked after our welfare, and we after hers, but the inevitable question could not long wait. Her agitation showed what she really wished to hide. So we told her her son was well and doing well, that he loved her and often spoke of her, and was one in whom she ought to take pleasure rather than regard with bitterness. At the mention of his name the tears simply streamed down her cheeks. She was hungry to hear about him, but her only reply to our words of praise was bitter denunciation. She plainly said she could not forgive him for having become a Christian. But a little later when a number of neighbors had gathered in and some one spoke insultingly of us she turned almost fiercely and said, ''Hush, they are his sisters.''

We tried to tell her of the faith in which her son had come to trust, and how both he and we longed that she too might believe on the Lord Jesus, but she put our words coldly from her.

As we passed along the narrow street away from her house, I thought of the bright-faced boy of whom his mother was so proud, and of the hopes that centered in him. Even when a boy he was religiously inclined, and spent a good deal of his time at the village mosque where he received an elementary education, the text-book being the Koran.

Then the missionary camp came and he heard a message that was to change his life on into eternity. Later he went out into the world to earn his living, but the words of the preacher remained in

his heart, and in the course of time he was baptized.

He returned to his home but was terribly persecuted, and certainly would have had to pay for his new found faith with his life if he had remained.

He is at this time a student in the Theological Seminary. When I told him of our visit to his mother he made no comment, but the quick look of pain that passed over his face, and his tear-filled eyes showed me how much the separation means to him.

You who are happy with your loved ones about you, and for whom religion has always meant a closer bond of union rather than separation, will you not take this mother into your prayer fellowship? Not just for a day or two as an occasional guest, but to pray for her daily, constantly, until a message from this land tells you that she has found the Saviour her son loves.

MARY E. LOGAN.

In camp, Jhelum District.
March 2nd, 1916.

Editor's Note:—The subject of this sketch is the mother of Sabir Masih, and the mother-in-law of Faith, the "friend" in the story by Miss Margaret Wilson in the December number of the Magazine, entitled "An Experiment in Friendship."

W. M. S. AND JUNIOR SOCIETIES IN THE CHRISTIAN TRAINING INSTITUTE.

I have been in Sialkot since October. I find the work here very different from that in Rawalpindi district and city, but none the less interesting.

In connection with the school—the Christian Training Institute—are a number of women. Some of them are wives of teachers, some of Training or Special class boys, some of servants. Part of my work is among them. Once a week we meet for praise and prayer and Bible study. Besides the regular lesson the women are committing chapters or sections of chapters from the Bible, and are very interested in seeing who can first memorize the fourteen sections (one hundred and twenty-five verses). I seldom go into the homes of these women that I do not find them reviewing their verses as they make their bread or engage in more simple household duties. Or perhaps I will find two or three women together learning the new list. Often in their prayers one hears the petition that the learning of these verses may not be mere repetition of words, but that the spiritual meaning may be understood and that hearts and lives may be cleansed and strengthened.

In November we reorganized the missionary society. All the women became members, and enthusiastic monthly meetings are held. The officers are learning to conduct the business quite well even though not just according to Robert's Rules of Order. The program committee chose, for the devotional part of the meeting, the Women of the Bible, and help and inspiration are being found in these studies. The little Thank-Offering box attends all meetings whether missionary or weekly Bible study, and hopes to be quite overflowing before the end of the year. Half of the regular dues have been voted to the C. T. I. congregation's evangelist.

I should like to tell you now about a visit I made one day to the Juniors. Eighteen little boys, all under ten years of age, were gathered for the meetings. The teacher who is usually present at their meetings was ill and could not be there that day but the little fellows most manfully assumed the responsibility of conducting the meeting themselves. One boy who was pointed out to me as the "Honourable President" was sitting on the floor near the pulpit, the others in a row in front of him. The leader was in the middle of this row. After singing a Psalm the leader said, "In the beginning of our meeting our Honourable President will lead us in prayer." After the prayer he announced the subject and read the Scripture then said, "Honourable gentlemen, I, your unworthy servant, will in a few broken words explain this subject and give some instruction." The subject was "The Evil of Pride." The young leader had prepared his talk carefully and gave some very good advice. In concluding he said, "Now dear and honourable gentlemen I move that we all escape

from this great evil of pride, all in favour will please do so. Let us now sing Psalm 101 from the 5th verse," which you will notice is quite on the subject. After the Psalm the "Honourable President" made some pointed remarks on the subject and then the leader said, "Now brothers I extend the privilege of speaking to each one of you." Several rose and gave some thoughts on the subject.

"Our Honourable Secretary will now call the roll," announced the leader. This was done with great dignity and dispatch, and eighteen out of twenty-four members were found present. The reasons for the absence of the others were inquired into and found valid.

"Now honourable gentlemen, we should have some prayers; are there any special requests to be presented?" One little lad arose and said, "We should pray for rain—rain is very badly needed;" another said, "Let us remember the war;" another, "We must pray for our school;" another, "Let us pray about the missionary our school is to send out to preach the gospel;" one or two other requests, then the leader said, "Whose ever heart tells him to pray, pray." All heads went down to the floor and one after another of those tiny "honourable gentlemen" prayed such dear childish, faith-filled little prayers.

Another Psalm was sung, then the reading of the minutes of the last meeting was called for and the "Honourable Secretary" read. One thing was the election of officers. "Mercy" was nominated for treasurer, but two or three brothers did not approve of him, so Samuel's name was presented and he was elected by a unanimous vote.

The president then announced that the next meeting would be "Next Sabbath at two o'clock." "We will now hear your verses" said the leader and each boy recited a verse of Scripture which he had learned, receiving as a reward a card (one of the S. S. cards our young friends in America send us).

The Treasurer then announced, "An offering will be taken at the next meeting, let all brothers come prepared to give."

Then the leader again, "In closing our meeting, her honour, the Memsahiba will lead us in prayer." And so the meeting closed. Those dear little boys conducted it with unflagging interest beginning promptly at two and ending at three o'clock.

ANNA H. CAMPBELL.

Sialkot.

NEWS ITEMS.

Pasrur South. Mr. Clements reports very favourably on their teaching campaign.. You will remember their slogan for this winter's work was, "One thousand people who can recite five Bible stories correctly." In 150 villages they have one or two, and sometimes as high as twenty, who have already passed in being able to recite the five stories. They have forty villages yet to visit. They have been hindered very much in their work by the very serious illness of Mrs. Clements. She had to be brought in to the Memorial Hospital in Sialkot, and for some time there was grave anxiety about her condition. But after three weeks or more we are very glad to be able to report that she has been allowed to leave the hospital, and is gaining strength.

Jhelum. At the District Darbar at Jhelum last week the Lieutenant Governor congratulated the District on the splendid response it had made to the demand for recruits for the army. Jhelum District he said stood first in all India in the matter of recruiting, and had supplied over 6,000 recruits since the war had started. "Is it any wonder," the ladies add, "that we are asked in almost every village by anxious wives and mothers, 'What news is there of the war? Are there no signs of peace?' "

Gujranwala. Five Christian students from the Gujranwala High School have joined a First Aid Class at the Civil Hospital. The course of training is for a year and three months in Gujranwala and nine months in Lahore. After this they will be ready for service in India or at the front at a salary of Rs. 40 a month. Rev. Khera Mall who went to Bangalore as Chaplain to the Indian

Christian troops writes that he gives the men Bible lessons two hours each evening, and the Chaplain of the Church of Scotland shows great interest and appreciation of the work being done. Rev. Khera Mall was formerly Bible teacher in the Jujranwala High School.

Rawalpindi. The Rawalpindi Camp is making its last move this week. They write that this has been one of the best winters in this district, with so few interruptions, and they have been able to visit so many villages, and the whole camp has kept so well.

We are very glad to be able to report the safe arrival in the bounds of the Mission of Miss Emma Dean Anderson, Miss Margaret Anderson and Miss Margaret Wilson. We have not heard any particulars of their voyage yet, but they are here safe and well. We hope to have something from each of them for you next time.

Our home going parties will be leaving us very shortly. Miss Moore and Miss McCahon have already bid us farewell, and the others will soon be gone too. Mr. McArthur's departure with his two little motherless children recalls again freshly to mind the loss we have sustained. We commend them to your love and sympathy.

There has been a series of evangelistic meetings in Lahore again conducted by the Rev. John Foreman, following up the work done by Mr. Eddy. We hear they have been very well attended and the interest has been sustained throughout. About 350 people heard Mr. Foreman each evening. Over 200 people signed cards in which they declared it as their intention with God's help to accept Jesus Christ as their Saviour and Lord. A great many of these were young people. These cards have now been given over to the pastors of the various churches in Lahore and the follow up work will be done through them.

The Rev. W. H. Findlay, formerly a missionary in South India and for a time a branch Secretary of the Wesleyan Missionary Society, is at present on a visit to India for the purpose of making a missionary survey of the country under the direction of the National Missionary Council. The work is expected to take two years, and the cost is being defrayed from the funds secured by Dr. Mott in America. Mr. Findlay explains that the object of the survey is to gain such a comprehensive view, both of the whole missionary task presented by the Indian field, and of the resources available for the prosecution of the task, as will guide the Home Boards to a more effectively co-ordinated policy in carrying on the work, and will also enable the Church, alike in India and at the home base, to take the full measure of its responsibility in regard to the complete evangelization of the Indian field. There are, he finds, at least 120 independent organizations, exclusive of those of the Roman Catholic Church, carrying on missionary work in India, with scanty inter-relation and small regard to the claims of the task as a whole. A comprehensive survey ought to promote a greater degree of cooperation and a concentration of forces for the common end in view.

THE EDITOR.

Would you like to hear a new story of the goose that laid the golden eggs? Last Christmas eve a modern representative of this famous bird visited the members of the Rawalpindi First Church Sabbath School. The annual treat of other years has taken various forms—a Christmas tree, or a bran pie—but this year's goose has been something quite new to the children. This treat at Christmas time is looked forward to and enjoyed by old and young alike. Subscriptions for this purpose are voluntary, and are not taken from the regular funds. This year twenty-eight rupees were contributed, and of this amount five rupees was donated to the "Comforts for Soldiers" war fund by common consent.

All the children under twelve years of age receive a small present—this year it was something useful, as a slate and pencil, exercise book and pen, or a handkerchief. The committee thought that owing to hard times the best possible use should be made of the money. Besides the presents oranges and bags

of sweets were distributed to all the members of the Sabbath School.

The presents were on a table tucked away under a big basket covered with white tissue paper, on which was a big goose also of tissue paper with a very real looking head and yellow beak, and large spreading wings—meant to represent the goose that laid the golden eggs. The bags of sweets were done up in green tissue paper and grouped around the goose to look like grass.

This created great amusement and was much admired by the little ones. Before the presents were given out there were games for old and young. Tennis and badminton, with rewards for the winners, potato races, bobbing for apples, etc., all of which caused much merriment. The afternoon was a happy one, and enjoyed thoroughly by all.

During the past year the Sabbath School has done encouraging work. The highest attendance on any one Sabbath was 111, this is out of a total Christian community of 222, with a Church membership of 60. The average attendance was 87, a little higher than that of the previous year. The collections amounted to Rs. 142, of which sum Rs. 60 has been contributed to the work of Home Missions, and Rs. 10 to the National Sabbath School Union, making just half the collections which were thus used for missionary purposes.

W. L. PORTER.

EGYPT.

Minnehaha Finney, American Mission, Tanta, Egypt, Editor.

The annual Thank-Offering of the Presbytery of Assiut was held in the large church in Assiut March 31, 1916, and it was a real day of thanksgiving and the splendid offering that was given testified to the deep spirit of gratitude that was in the hearts of God's people here. We had a special cause for thanksgiving, for a series of evangelistic meetings had just closed and the whole church and community had been deeply stirred. God had spoken definitely to many hearts and about a hundred men and a good number of women had confessed Christ. Some of these, we had been praying for for years. One envelope that came from a home where a brother had been saved contained twenty dollars. Another woman sent ten dollars in gratitude for the blessings that had come to her home. But it wasn't the rich alone who gave. The very first offering that was sent in was from a father whose infant son was very sick in the hospital. Five children had already been taken from him, the last a dear wee girl who had been at our meeting two years ago and who had said the verse, God is love, as her mother raised her up to lay her box on the table. And now the last child was very ill, yet the father sent a gift thanking God for the little life and trusting He would spare it to them; and God has honored the gift for now the child is better.

One society composed of the children of a very poor school presented its box containing $2.62½. Another woman who has lost her position as a teacher, and through no fault of her own, brought 50c out of the little she has to live on until she can find another position. Eight different societies were represented and the total amount of the offerings was four hundred and fifty dollars.

It was a banner gift from our societies, as the largest amount given before was three hundred and sixty dollars, and last year it was only two hundred and sixty dollars. And the money is to be used largely to help the work of the Synod, as a large debt of three thousand dollars rested on them at the end of the year.

The war conditions have affected the church very much and the Synod was almost ready to give up some of its work. But where the people have received rich spiritual blessings the money will be gladly given for God's work. This is our experience this year.

Sincerely yours,

ANNA B. CRISWELL,
Cor. Secy.

EDITORIAL.

WE THANK THEE.

"Not for the harvest alone
But for the field to till,
Not for the gifts we give
But for the hearts' good will,
Not for the great high tower
But zeal in building up,
Not for the draught we share
But joy filling the cup,
Not for the evening red
Or for the birds' sweet call,
But for joy, joy in it all."

Some such sentiment expresses our heart feelings that it has been the privilege of the Women's General Missionary Society of the United Presbyterian Church of North America to close another year of precious work for Christ. For no other cause could the women who serve, serve so faithfully. Women who attended the Thirty-third Annual Convention were impressed with the business transacted during the past year. We talk of thousands and millions so glibly in America that two hundred thousand dollars or more does not always sound as big as the work it carries.

The privilege of service must enter into all the reports, and whether large or less pretentious, the sums expended, the loving devotion in each and every field is manifest in the zeal and enthusiasm of each and every Secretary. We best enter into the joy and profit of these Annual Conventions when we see nothing of self and all of Christ.

Wonderful, indeed, to have a part in the greatest business in the world! This work begins in the home. From every home in the United Presbyterian Church represented in this organized work of our W. G. M. S. some woman, young woman, or child has made all this great undertaking possible. We never had a Convention that carried more of deep interest, real spiritual interests through all its sessions. Such deep interests are the results of thoughtful, prayerful preparation and it was manifested throughout those precious days. For several months the Local Committee gave untiring as well as intelligent interest to their work—and how much depends upon a good Local Committee. As far as possible the Local Committee contributed to the success of the Xenia Convention.

With pardonable pride the Women's Missionary Magazine joins in the gratifying results of the hospitality and welcome extended, and the good remaining in our homes and church life repays in manifold abundance. We are all happy and proud in this privilege—in due time come again!

THE CONVENTION.

By virtue of her office we speak first of the Convention President. It was a great privilege to have a President from the Pacific Coast. "The land beyond the Rockies" seems a great distance from this locality, until one has made the journey. Spokane, the Convention City of 1915, gave much proof of its resourceful gifts for entertainment and care of the 1915 Convention. It also gave to the women of the Church a rare President in the person of Miss Lillian M. Robertson. Our readers were called into tender sympathy with Miss Robertson

and her parents in the death in March at Chicago of her notable sister, Miss Ina Law Robertson. Every woman in the Convention felt the sympathetic ruling in every session of the presiding officer. Also the same sincerity was manifest in Vice Presidents, Mrs. Comin and Mrs. Copeland.

There was an atmosphere of love, patience and devotion through the entire sessions. How much we owe to every one contributing to make this so!

Miss Robertson chose the lofty, spiritual ideal as the golden thread to run throughout the program, "Without Me * * * Nothing," and how Christ was honored. How it thrilled the soul when one after another brought all their tribute and praise to Him, and so it seemed. Whether in praise, prayer or thought, Jesus Christ was the central figure. Indeed every report, every figure mentioned, all was in accord, "Without Me * * * Nothing." How worse than empty it would all be if we failed to give Christ His place.

The President's address was the theme of the opening session, "Missionary Fundamentals," and was a most comprehensive, scholarly production. We can not at this time give even a synopsis of it. We hope to in another issue.

We have the most pleasing and lasting remembrances of our guests. Every home had the choicest of the Convention, and from all the nice things said, we infer every delegate had the choicest hostess.

* * *

Sterling, Kansas, is the city named for the 1917 Convention. We hope for even greater things than 1916.

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The women of the Church will regret to know that the faithful and efficient Treasurer of the Magazine Committee, Mrs. S. M. Kelso, retires after twenty-one years of the most capable and conscientous labor. It is a tedious, incessant and even monotonous task to be responsible for names, addresses and funds of such a growing periodical. We know the women of the Church have appreciated Mrs. S. M. Kelso's faithful work.

Mrs. Kelso was the recepient of a handsome gold bar pin set with twenty-one pearls and sapphires corresponding to her years (21) of service as Treasurer of the Women's Missionary Magazine.

* * *

Please notice that Miss Hazel Flagg, Xenia, Ohio, is Treasurer of the Magazine, following Mrs. Kelso.

* * *

The Magazine Shower was most gratifying. We hope that the *one thousand* subscriptions received from January 1st to May 10th is but the beginning of the next down-pour which is to follow. We hope for an increased interest to follow the labors of the women every where. We thank you for all this joy.

* * *

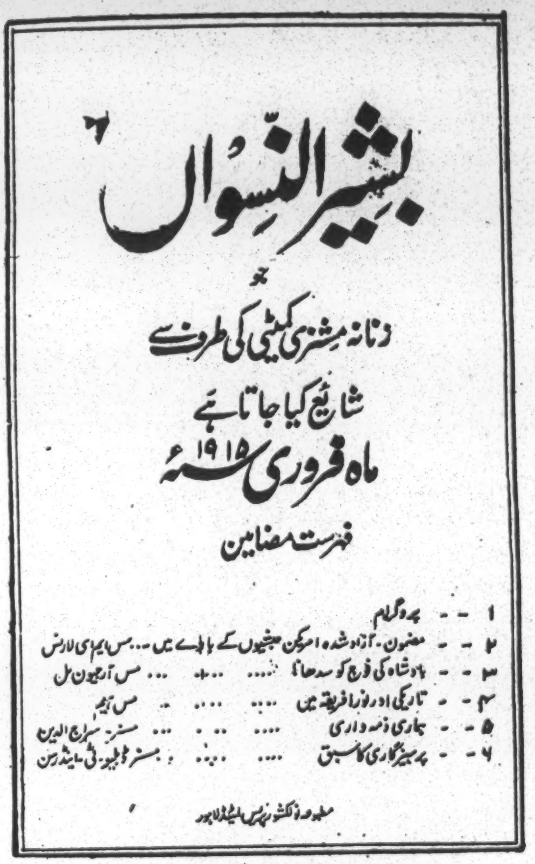
The May issue of the Women's Missionary Magazine is exhausted. New subscriptions and renewals will begin with this June issue.

* * *

What a joy and privilege that all the members of our Women's Board were in attendance at the Xenia Convention.

* * *

Mrs. H. C. Campbell's thirty years of loving, efficient service as a member of the Women's Board, received beautiful recognition in the gift of a circle of pearls. The gift was from some of the members of the Women's Board.



بشیر النسواں

جو

زنانہ مشنری کمیٹی کی طرف سے

شائع کیا جاتا ہے

ماہ فروری ۱۹۱۵ء

فہرست مضامین

۱ - - پروگرام

۲ - - مضمون - آزاد شدہ امریکن حبشیوں کے باڑے میں ... مس ایم ای لارنس

۳ - - بادشاہ کی فوج کو سدھانا ... ... مس آر جیون مل

۴ - - تاریکی اور نور افریقہ میں ... ... مس ایم

۵ - - ہماری ذمہ واری ... ... مسز سراج الدین

۶ - - پرہیزگاری کا سبق ... ... مسز ڈبلیو۔ ٹی۔ اینڈرسن

مطبوعہ نولکشور پریس لمیٹڈ لاہور

THE BASHIR-UL-NISWAN.

(Giver of Good News to Women).

A Miss Sahib felt a need for the women of our Indian Church. She said to herself, "Our women in the United States have their Magazine and there should be one to fill the same place here."

It is a brave foreigner who undertakes to run a newspaper in a country and in a language he knew nothing of less than a decade and half before and a genius if he succeeds. It is no easy matter to grow into such knowledge of a strange land, its people, their language and institutions as to enable one to do this, but Miss Kate Hill, the Miss Sahib, who had the vision of the good a Magazine would do, tackled the job.

In 1908 or 1909 the first copy of the Bashir-ul-Niswan was sent out. It was of two pages, packed with news and all written by hand. Just twelve of them, one to each missionary society then in existence.

Three months later the second copy appeared. This time they were printed, and there were fifty copies of four pages each bristling with just the things that would stick in the minds of the women and that they needed.

It has grown until now it is a quarterly of eight pages. It has a program for each month and an article on each program. Each number also contains a good temperance lesson.

This little magazine is the women's very own and they have loved it from the beginning. In their business meetings it is discussed and plans for paying for it made for the women have done their part and it has always been self-supporting.

The circulation has increased to about five hundred copies and numbers of these go beyond the bounds of our own mission. No longer one little lonely copy is sent off by itself but it goes out in bundles. In the towns and cities most of the women can read it for themselves, but out in the villages where so many of the women live the pastor or schoolmaster is called upon to read it to women who do wish they knew letters "Just so they could read about Jesus."

They are unlettered because of the scarcity of teachers.

JOSEPHINE L. WHITE, India.

CONVENTION OFFICERS, 1917.

President, Mrs. R. A. Elliott, Cambridge, Ohio.

First Vice President, Mrs. B. R. McClellan, Xenia, Ohio.

Second Vice President, Mrs. R. J. Hutton, Detroit, Michigan.

Secretary Mrs. J. T. Logue, Cleveland, Ohio.

Treasurer, Mrs. J. B. Hill, Pittsburgh, Pa.

IMPORTANT

PRESBYTERIAL SECRETARIES PLEASE NOTE THE FOLLOWING:

If your Presbyterial meeting is held in June do not fail to send the officers' names to the undersigned. This is exceedingly important and must be heeded if the statistical work is to be satisfactory next year.

MRS. R. MAURICE TRIMBLE.

SOME IMPRESSIONS OF THE XENIA CONVENTION

Every time I think of the Xenia Convention the first thought is of the spiritual uplift. From the first devotional service in which the theme was, "Christ, Our King," to the closing one, having considered, Christ as Our Shepherd, The Way, Our Light, Our Guide and Our All, our hearts were lifted to heights that meant a personal touch with the Savior. It would be impossible to put into words the solemn and helpful impressions left upon us in our "Quiet Hours." But we were shown very clearly that only as we allow Christ to dwell in us, and do for us, can we live the surrendered life.

MRS. W. R. WILSON,
Ben Avon, Pa.

It is hard to realize that the 1916 Convention is over, and we are back home entering upon the duties of the new year. We are all so busy for weeks before a convention preparing for it, then we come right up to it, and in a few days it is all over and we are back home. However, the universal opinion seems to be that it was a splendid convention this year. Certainly Xenia spared neither time nor effort to make it a success, and the large number present were well cared for.

I am glad the women are rising to the importance and value of the Magazine, but "there remaineth yet much land to be taken." Efforts to increase subscription list should not be relaxed. I hope it will continue to grow.

MRS. J. B. HILL.

Among the impressions that will remain with those who were privileged to attend the Xenia Convention will be found that of the consecration of our representatives from the various mission fields. Who could listen to their earnest words, and hear their pathetic appeals and not be impressed with their devotion, their sacrifice, and their realization that they have been *called of God* to the fields in which they labor? How they put to shame the careless, the indifferent, the selfish. cast a shadow over our meagre charities, and by their devoted lives call us from things that are *less* worthy to those things that *count* for the Kingdom of Christ. No matter how beautiful or bright the thoughts, no words weigh so heavily as those which come from the experience of the brave ones who have been out on the firing line and have overcome the enemy with the story of Jesus and His love.

MRS. T. C. ATCHISON,
Lawrence, Mass.

I might fittingly speak of the spiritual phase of our 1916 Convention, or of the information received concerning the different departments of our women's work, but instead I want to speak of the glorious good time we had in renewing old friendships and in making new friends. (Our interest in the Church has been broadened thereby). I was so glad to meet and become personally acquainted with our Women's Board and the Magazine Staff. I consider it a rare privilege to know the one who presided over our Convention with such self-control and tact. Her sweet spirit, combined with firmness, was a credit to herself, and the Convention was honored in having her.

MRS. GEO. A. CLELAND.
Canon City, Colo.

The Thank-Offering reached its zenith. The picture of a world giving thanks was presented as the service proceeded. From the first note of the splendid anthem to the benediction, our soul was stirred. The large congregation gave the responsive reading, and with the last word, the far-away voices of the children were heard. Marching, a white line, to the platform, they became a part of the Annual Thank-Offering for the first time. Then the young women, with stately tread took their place, and the Thank-Offering Bearers rounded out the circle of our home work.

Then the Sketches from India! Did you see the restless natives? Did you see the childlike simplicity which accepted every word of the missionary?

Did you hear the entreaties for more teachers? Did you see Bholi disappear to replace her copper offering with silver, that she might offer the best? Did your tears not fall as you saw the patient, wise, loving response of the missionary to the many calls made upon her?

I wonder if we all realize that every one of the incidents in these sketches is true!

LILLIAN M. ROBERTSON,
Spokane, Washington.

The delegates to the General Convention this year feel that they received a deep, rich blessing in the messages brought by Mrs. J. P. White in "The Quiet Hour." Step by step she led us to feel our humble dependence upon God in every phase of the Christian life. The Christian's need of Christ and Christ's need of the Christian were kept constantly before us, with a new and broader vision of what Christian women could do for Christ and for the world, if their lives were so surrendered to Him that He actually directed and controlled them. Throughout each "Quiet Hour" there was a hush and expectancy that come only when many hearts unite in praying for the Holy Spirit, and are led by one who in her own life knows a close companionship with Christ. Day by day the sense of God's presence deepened. On the last morning, shortly before we separated, we enjoyed our last "Quiet Hour" together, and hearts were filled almost to overflowing with the sense of sisterhood among ourselves and union with God. Every woman went from that service with a new realization of her tremendous responsibilities and a fuller, deeper understanding of the wealth of wisdom and power which God longs to pour out upon us.

MRS. JOHN HESLIP,
Youngstown, Ohio.

Beyond all expectation must have been the number of dolls and all the other useful articles which made their triumphant descent on the W. G. M. S. Convention at Xenia, at the request of our Junior Secretary, Mrs. I. H. Milliken.

What joy must have been hers to see her helpers respond so generously to her request! What joy it must have been to our missionaries to know that the boys and girls of our Church are so eager to do their share and to show their love for them and for their King's less fortunate subjects!

I wish each Junior could be with these missionaries when they give these gifts to the boys and girls of India, Egypt and the Sudan, and see the wonder in their faces. How much more perfect would their own lives grow.

I feel so sure that when the Juniors read in our Junior Magazine all about the number of articles that were sent and that there were enough to send to the boys and girls in our Indian, Freedman and Mountain Mission stations, their cry will be unanimous with mine, "Let us do it again next year."

MRS. EDWARD STOTZ.
Portland, Oregon.

Every feature of the Convention had its own particular interest and its own particular value, in the Women's Work of our Church.

"Missionary Night" stands out as the special service that showed us the deep purpose of all our efforts. As one worker after another brought burning messages from home and foreign fields we realized that there is neither East nor West, North nor South in the geography of the Kingdom.

The African students of Wilberforce University who sang for us interested us not only because of their melodious voices, but because we heard from their lips the declarations of their purpose to go back to Africa to work for the salvation of their own people.

If there were many tears that night they were not an indication that any were weary of the King's service. Again and again we were deeply moved. Our hearts were touched when Miss Robertson gave an anniversary greeting to Mrs. H. C. Campbell, the Foreign Secretary, and when Mrs. Yourd pinned a brooch of pearls on Mrs. Campbell in recognition of thirty years' service on the Board.

Even more were we stirred when the

two young ladies, under appointment, gave their reasons for deciding to go to the foreign field.

We may forget other things that were said and done in the 1916 Convention, but none can forget the impression made that night that the supreme mission of the Church is to preach the Gospel to every creature.

MRS. JOHN P. WHITE,
Albia, Iowa.

The Thirty-third Annual Convention of the Women's General Missionary Society is now history. What impressions were left and what inspirations were given to those privileged to attend it?

To one at least, it stands forth a notable convention: Fortunate in its dignified, competent, resourceful President; fortunate in its meeting place—beautiful, historic Xenia; fortunate in its freedom from any discordant note; surely out from it will flow streams of blessing which will refresh the whole Church.

As always, one outstanding impression is the great volume of work done by our Board of Directors, without money and without price. As we listened to the reports of Secretaries, revealing a glimpse of the year's work, to one whose privilege it has been to look behind the scenes, there came a vision of untiring service, of consecration to duty, of devotion to a cause, never discovered in spoken or written report.

Our hearts burned with gratitude to God and these faithful, forward-looking servants of His, that once more we report, *no deficit, no paid Secretaries,* and *one hundred cents of every dollar designated for missions given to missions.*

We were impressed by the absolute necessity of standing more loyally by our faithful, unpaid Magazine Committee, if we are to increase in membership and contributions.

We were impressed by the note struck many times during the Convention, of the responsibility resting upon mothers.

We were impressed anew by the part played by the Thank-Offering in helping out every department of the work.

We were impressed by the consecrated, joyful, patient service of our missionaries.

We were impressed with the splendid "Magazine Shower."

Perhaps our deepest impressions came in the "Quiet Hours" and closing words, when we were shown the need of our utter dependence on Christ, our all: "Not by might nor by power, but by My Spirit saith the Lord."

MRS. J. W. HARSHA,
Chicago, Ill.

The largeness of the work done by the women of our Church impressed the delegates and visitors at the Convention. The Women's Board, representing the W. G. M. S., undertake great things for the Kingdom, and through God's blessing have been able to accomplish all that they have undertaken. Their enthusiastic faithfulness has enabled them to carry out the large vision they have of possibilities when God works through willing agents But, after all, it is the women, the members of the local societies, who, through their loyal support, make such wonderful results possible.

And, too, the success of the world-wide campaign, or our share in it, is due in a larger measure than we have realized to our ideal Magazine and the faithful editors. The Magazine Shower will be a shower of blessings to over a thousand new homes and we all long for the *fifteen hundred remaining subscriptions* which will realize Mrs. Moore's splendid aim.

The people of Xenia opened their hearts and homes to us in a way that we can never forget. It was good to be there to gain inspiration from the atmosphere of Xenia.

An ideal president, prayerfully carrying out a well-planned program on time, made the Xenia Convention a splendid success.

JOSEPHINE MARTIN,
India.

The Thirty-third Annual Convention of the General Missionary Society has passed into history, but many years will pass ere the impressions of the Conven-

tion will have passed from the minds of the four hundred or more women who were privileged to attend.

The theme of the Convention, "Without Me * * * Nothing," impressed on our minds that we can accomplish nothing that is worth while without the indwelling Christ. He has said in His Word, "Ye have not chosen Me, But I have chosen you and ordained you that ye should go and bring forth fruit"—this fruit is souls saved, and if we are not saving souls we are not carrying out this command.

One of the most enjoyable features of the Convention was the "Quiet Hour," led by Mrs. J. P. White. After bringing us in close touch with the Saviour we lifted up our voices in prayer being in one accord in one place and we felt that Christ would not turn a deaf ear to our entreaties.

The reports were all interesting and encouraging and made us feel like we wanted to go home and go to work so the reports could even be better in 1917.

The Junior Exhibit was very interesting and showed us how willing our Juniors are to work if we will just give them something definite to do. May some of us as Junior Superintendents so direct our Juniors that from them may come many of our future missionaries.

MRS. RALPH A. JAMIESON,
Morning Sun, Ohio.

LOVE'S OFFERING.

Tribute to the Juniors.

O that I were a Mason,
Or at least with Walt's pen might write!
I would quickly tell in measure
What in Xenia met my sight.

I would tell of the beautiful city,
Robed in its garment of green;
Of the crowd that was met at the station,
Of the autos so plain to be seen.

Sure, there was much of interest
In the program prepared with great care,
From the opening thought of our president
To the closing word of prayer.

Of the Reports and the Quiet Hour,
Of the Shower, of the Voices as well,
Of the wonderful Thank-Offering Service,
Of these we shall let others tell.

But I bear a message of service
Done in our Master's name
By the boys and the girls of our churches
As soon as this letter came:

"Come, children, and I will tell you
Something I wish you to do.
Please make for the Xenia Convention
A collection to be placed in view.

We want sewing bags with their outfits,
Some scrap books, with leaves eight by ten;
Dollies fitted out with their wardrobes.
Yours lovingly, Mrs. Milliken."

In response to this call came the answer
In shape most pleasing to see.
Of things that were asked for in showers,
And quilts of large size and wee,

Pin cushions, aprons, and jack knives,
And each had this message to bring—
Here's from the Juniors of the home-land
To the other children of our King.

This is love's offering breathing,
To you, who in mission fields dwell,
The story of Him Who hath all of us loved,
And Whose love we are thus anxious to tell

MRS. J. A. MCDONALD,
Youngstown, Ohio.

Our emotions are stirred to let the women every where know of the devoted and capable women of our Board. These strong representative workers are not only financing one of the greatest missionary efforts of our times, but they are also planning and praying for and carrying to a high state of efficiency all departments of our Women's Work. Each one is an expert in her line and capable of looking after the whole if necessity demanded it.

It was good to be at the Xenia Convention. The front row in the church was surely the front rank. To look into the faces of our Secretaries and leaders, to hear their voices in prayer, to listen to their carefully prepared reports, to receive a smile of recognition, and to see the loving, alert business conception of them all, was an inspiration.

The lasting impression of the "Quiet Hour" is that of power and of consecrated service to the Master for "Without Me * * * Nothing."

It was a large representative gathering of the women of our Church, willing to be led into deeper knowledge and to be spent in making known to others, the "Grace of God," which is the gift of the Holy Spirit, unto the turning of many unto Jesus, our great Physician and Redeemer.

MRS. A. W. JAMIESON,
Xenia, Ohio.

XENIA CONVENTION.

A copy of the printed minutes of the Convention of the Women's General Missionary Society of the United Presbyterian Church of North America held in Xenia, Ohio, May, 1885, lies before me. Forty-two delegates, representing twenty-two Presbyterials, were in attendance. Among the many interesting items of business transacted was the adoption of the following report: "In view of the fact that the mission work of our Church has not grown so large as to tax the present Boards and that the women of our Church, as a whole, are not in favor of a separate organization, your committee believes that it is not desirable to form a Women's Board at this time."

Thirty-one years afterward behold the contrast! A Women's Board was elected in 1886. See what God hath wrought and bless His holy name for His wonderful leading of our little band of conservative women.

Sixty-four Presbyterials, represented by 250 delegates and 100 life members, the latter travelling at their own expense, but receiving from the large-hearted and hospitable people of Xenia the same generous entertainment provided for delegates!

Among the thirty-four Conventions Xenia of 1916 stands in the front rank for many reasons. No Convention has had a more capable and hard working Local Executive Committee; its labors began early in the year and were not ended for days after the Convention adjourned. Every detail for the comfort of the guests and the furtherance of the work of the Convention was carefully planned and faithfully executed. We shall always regret that its members were not called to the platform to receive what they so well deserved, a rising salute with fluttering kerchiefs from the large audience which did appreciate all the labors of love which made our stay in Xenia a delight. The beautiful programs were the gift of our indefatigable Magazine Committee which is ever on the alert and eager to do anything which will "push" the work of the W. G. M. S.

Every gentleman who owned an auto in the city, judges, preachers, lawyers, doctors, etc., put his machine at the command of the Local Committee morning, noon and night, in such fashion that no guest had to walk any distance. Exhibits of all kinds were in the basement of the church where, of course, the Junior dolls took first prize. The church, modern in every particular, seating nearly one thousand people, was beautifully decorated with Convention Motto in the most conspicuous place, "Without Me * * * Nothing;" fine quartette choir, charming lady ushers, evening audiences "standing room only;" "Quiet Hours," morning and afternoon when Mrs. White led us into the audience chamber of the King and every heart thrilled with the joy of His presence; practical, pointed reports; relay conferences with printed questions; Thank-Offering services, in the Voices of the Children, the young women, the senior women and then far-away voices from India; missionary evening, with every department of our work represented on the platform, not forgetting a quartette from the Wilberforce University; all and much more that space forbids a mention, combined to make the Xenia Convention memorable.

One minor strain crept into our harmony, the resignation of dear Mrs. Kelso who had been Treasurer of our Magazine Committee for twenty-one years. All were delighted when Mrs. Moore presented her with a lovely pin of pearls and sapphires as a farewell gift.

The "Magazine Shower" was unique and brought one thousand new subscriptions for which we are glad, even if we did look for double that number.

One of the most impressive incidents occurred on Thursday evening when the

two new missionaries were presented to the audience—Miss McCrory who is appointed to Egypt and Miss McKeown who has chosen the Sudan. Surely the angels in heaven rejoiced with us, as these charming girls stood up and gave themselves into the service of the heavenly King "counting not their lives precious to themselves." We know the Master will keep and guard those Whom He calls.

The presiding genius of the whole was, of course, our honored President. Gracious, capable, alert, impartial, Miss Robertson served the Convention in an ideal way and deserves full share of the praise given to the gathering, from the beginning of her splendid address which was well heard and well delivered, until the gavel fell and the parting moment had arrived.

Never again will that company of the "daughters of the King" meet until they meet in the upper sanctuary. We pray for a rich blessing upon every one who had any part in the making of the Xenia Convention a "grand success."

"Now we clasp our hands in parting
And the tears will rise unseen
As we turn away our footsteps,
Echoing many years between.

"All this toiling is but sowing
When the reaping shall be o'er,
May we find in heaven's own garner
Golden sheaves we bound before.

ONE WHO WAS THERE.

LOCAL EXECUTIVE COMMITTEE OF THE XENIA CONVENTION.

These women gave untiring and efficient service both in preparation and during the entire Convention, and received the warmest appreciation from every one.

TO THE DELEGATE.

There is an important duty following the Annual Convention. Every delegate should make a full report of the new business of the Convention to the societies in the Presbyterial she represents. Indeed this is the most important message she carries, in order that the society in every Presbyterial may have an intelligent acquaintance with the work planned for the coming year. Also there is need to continue the effort to place the Women's Missionary Magazine in every home. It is not enough to have a large per cent. of the women attending the missionary society interested as subscribers to our Magazine. It is possible to have a thorough canvass of every home to follow such an enthusiastic meeting as at the Xenia Convention.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARRY CLOKEY PORTER.

2828 Perrysville Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

OUR POOR SISTER.

In a little bit of a shabby house,
Scarcely so firm as to hold a mouse,
Lived Lily Moore:
She had neither father nor sister nor brother,
No earthly friend excepting her mother,
So very poor.

They sat them down in the early dawn,
And sewed till the light of the sun was gone,
For a bit to eat;
But their fingers, wrought they never so fast,
Could furnish only a scanty repast
Of bread and meat.

There came a day when the cupboard was bare;
Not even so much as a crumb was there
And what to do—
To get them food for the weary day,
And keep the hunger-wolf at bay
They neither knew.

Then Lily knelt down in a corner and said,
"Lord, give us this day our daily bread,"
And the door flew wide;
And one of God's angels in human guise,
With light on her face, and love in her eyes,
Put a loaf inside.

Reader! Were *you* that *angel?* Do *you* remember *your poor sister in need?* Millions in the home-land and in Egypt and India and the Sudan whom their heavenly Father looks to our United Presbyterian Church to feed are starving for the Bread of Life which we have to give. Shall we withhold and thus disobey God's command? Withhold not good from them to whom it is due. Proverbs 3:27.

WHY ARE THEY NOT SAVED?

God's plan: Whosoever shall call upon the name of the Lord shall be saved. Romans 10:13.

"*Whosoever*" includes the high and the low; the rich and the poor; the learned and the ignorant; the strong and the weak; the honored and the degraded.

"Whosoever shall *call.*" A child can call; youth can call; the aged can call; the people of all nations can call—not one human being is left out.

What is promised if they call? They "*shall be saved*"—not *may be,* but "*shall be.*" "Thus saith the Lord" and "He is faithful who hath promised." Oh! what "glad tidings of great joy!" And not for a few chosen ones—but for the whole wide world!

Paul adds:

How shall they call on him in whom they have not believed?

How shall they believe in him of whom they have not heard?

How shall they hear without a preacher?
How shall they preach except they be sent?
—Romans 10:14-15.

Lessons:

1. One must expect an answer before he will call.

2. Two of every three persons in the world have had none to tell them of the Saviour, hence how can they call or believe?

3. How can they hear unless some one speaks to them?

There are millions of ears open and waiting to hear, but no voice speaks to them, and with every tick of the clock some of this number go down to Christless graves because those of us who know the gospel story, have never told them.

4. How shall the missionaries tell the story of salvation through Christ, unless they be sent? And how can the Boards send them if the Church always keeps them in debt?

One way for the women of the Church to help their own Board to send out additional workers to all its needy fields is to contribute liberally to the Thank-Offering fund from year to year, and one way to interest the uninterested is to have them read carefully and prayerfully their own Missionary Magazine from month to month.

Some writer says: "For one reason and another, workers are not sent: because they are not sent, therefore they do not preach: because they do not preach, therefore the heathen do not hear: because they do not hear they do do not believe: because they do not believe, they do not call: and because they do not call they are not saved."

Reader: Stop and think! Have you done your full part in going or sending? Are there any unsaved—lost—because you failed to pray or serve or give?

LOOKING BACKWARD.

Some one has said: "It is only the person who looks backward gratefully who enjoys the blessings of today, or can face wisely the prospects of tomorrow."

The Thank-Offering Department of the Women's General Missionary Society has reached its twenty-seventh milestone of remembrance and all who have helped to make its work a success love to look back and count up the rich blessings God has bestowed upon it. Like the Psalmist we exclaim: Many, O Lord God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered. Psalm 40:5.

Encouraging Notes.

From all parts of the Church—North, South, East and West come encouraging reports from Presbyterial Thank-Offering Secretaries concerning the past year's offering. A condensed report of the "Story the Blanks Tell," as given at the Annual Convention of the Women's General Missionary Society in Xenia, May tenth, will be published in the "Convention Number" of the Women's Missionary Magazine, July, 1916.

One of the most encouraging Presbyterial reports comes from the Thank-Offering Secretary of Spokane Presbyterial whose guests the delegates and life members were of the May, 1915, Convention.

She writes: "It is with gratitude that we note the increase in Thank-Offerings in our Presbyterial the past year. The Second Church, Spokane, has not only doubled its offering of 1914, but with the help of the Juniors it has trebled it. The Pullman Society has far exceeded the previous year's offering, but did not quite double it. Only one society has fallen below the record of 1914. Three societies have been added to the list of auxiliaries during the year, from one congregation—a Young Women's, a Junior, and an Aid Society. It is our prayerful hope that each congregation in our Presbytery will give a Thank-Offering in 1916."

In looking backward to May, 1915, it seems almost like an imaginary tale that a Presbyterial of ninety members had the courage to try to entertain the Annual Convention of the Women's General Missionary Society as did Spokane. Yet it did entertain its guests in a

marvelous manner, and God has surely blessed its members, as the Secretary's report goes to prove.

To other Presbyterials we would say: Look forward and "Go thou and do likewise" and ask and expect the blessing God waits to give.

WOMAN'S CONGRESS OF MISSIONS OF THE PANAMA-PACIFIC INTERNATIONAL EXPOSITION.

The Local Committee on Arrangements of the Woman's Congress of Missions held in San Francisco, June, 1915, has issued a most attractive booklet of 162 pages giving a report of the Congress.

The following list of "Contents" will give some idea of the value of this report:

1. Bible Study.
2. Mission Study.
3. Inspirational Addresses.
4. Life Studies.
5. Outside Meetings.
6. Forum of Methods.
7. Day at Exposition.

The appendix of 37 pages gives in full the Policy and Plan of Work for Local Committees in preparation for the Congress.

The tabulated literature alone indicates the vast amount of work required in sending out 196,300 pieces of printed matter. The entire expense of the Congress was approximately $6,000.

The expense of the program was borne by the Council of Women for Home Missions, the Central Committee on the United Study of Foreign Missions, the Federation of Women's Boards of Foreign Missions and the individual Boards cooperating.

The Conservation Committee presents the following suggestions of general conservation from the Congress of Missions:

I. Helpful to local societies—

1. Make devotional services less perfunctory.
2. Have every woman campaign for membership every year.
3. Joint meetings of older and younger women once a quarter.
4. Normal instruction for mission study classes.
5. Union study classes in interdenominational groups.
6. Rotation in office.

II. Helpful to district interdenominational organizations—

1 Cooperation with and encouragement of—

(a). Summer Schools.

(b). Missionary education movement institutes.

2. Missionary Rallies, emphasizing—

(a). Work for young people.

(b). Missionary story telling.

Registration.

Total registration	2160
Number of states represented	39
Number of foreign countries	8
State first in registration	California
State second	Pennsylvania
State third	Massachussetts
State fourth	New York
State Fifth	Ohio

The registration of the Women's Congress of Missions ranked third in respect to all congresses being exceeded only by the National Educational Association and the American Medical Association.

THE CONGRESS AT PANAMA.

The Congress on Christian Work in Latin America held February 10-20, at Panama was the most far-reaching and important gathering of representative Christian men and women ever held in the Western Hemisphere.

From an "Exchange" we copy the following brief report:

The Setting of the Congress.

Geographically it was ideal.

Racially it was remarkable.

Twenty-one nations were represented. There were 481 delegates and visitors; the delegates numbered 230; the visitors outside of Panama 74; and the visitors inside of Panama 177; from Latin America there were 145 delegates and visitors and 159 from United States, Canada, England, Spain and Italy. Sixty missionary organizations were represented.

These men and women are some of the most prominent leaders among the religious bodies at the home base and in North America and from the various

Republics of all Latin America, the *most* prominent. They came together to consider the religious and moral conditions of Latin America and to make plans to bring into cooperation the religious forces of the two continents.

The Spiritual Setting of the Canal Zone and the necessity for it to be a spiritual force was emphasized by the fact that on Sabbath, February 13th, seventy religious services were held in different churches, Y. M. C. A.'s, Club Houses and Army Posts among all races in the Canal Zone, morning, afternoon and evening from Colon to Panama City. Never before was such a Christian impact given the Canal Zone.

The address of welcome was extended to the members of Congress by Senor Ernesto Lefevre of the Republic of Panama. He confessed he was a sincere and devout Catholic, yet recognized the lofty and comprehensive purposes of the Congress.''

SENIOR LIFE MEMBERS.

$25.00 Each.

April 15, 1916, to May 20, 1916.

1. Mrs. C. R. Humphrey, Slippery Rock, Pa. By Mrs. E. M. Humphrey.
2. Miss Emma Shepherd, Xenia, Ohio. By her sister, a member of the First U. P. Church, Xenia.
3. Miss Isabella Lockhart, Bellevue, Pa.
4. Mrs. J. M. Blackwood, Mercer, Pa. By Mrs. A. B. Carter, Mercer, Pa.
5. Mrs. R. J. Brown, Morning Sun, Ohio. By her husband.
6. Mrs. E. H. Thompson, Seaman, Ohio. By friends from Seaman Congregation.
7. Mrs. J. F. Kyler, Kirkwood, Ill. By Y. W. M. S., Kirkwood, Ill.
8. Miss Lillian M. Robertson, Spokane, Wash. A birthday gift from the U. P. Churches of Spokane. Presented at the Xenia Convention.
9. Mrs. S. F. Clark, Monmouth, Ill. By Homestead W. M. S.
10. Mrs. Ernest H. Hutchison, Xenia, Ohio. By her mother, Mrs. Mattie Patterson, Second Church, Xenia, Ohio.
11. Mrs. J. B. Erskine, a member of the W. M. S., Aspinwall, Pa.

MRS. J. B. HILL, Treasurer.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

The 1917 Convention of the Women's General Missionary Society, the 25th Anniversary of organized Junior work, will have a new feature to help us celebrate our Birthday; something for which every one of us can work, namely a *Banner* to be awarded to the Presbyterial making all six points in the requirements. Let us study each point carefully and then do our share to help our Presbyterial win the banner.

Requirements.

1. A ten per cent. gain in the Junior Membership of the Presbytery.
2. A Junior Society in every Church.
3. Every Society must report to the Presbyterial Junior Secretary on time—April 5th.
4. Every Presbyterial Junior Secretary must report to the General Junior Secretary on time—April 15th.
5. Every Society must contribute to the W. G. M. S. work.
6. Every Society must give a Thank-Offering.

In case more than one Presbytery should be found to comply with these requirements, the banner will be awarded to the one having the greatest percentage of increase in membership. Let us all do our best to win and carry home this beautiful banner from the next Convention.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Anderson Street, Pittsburgh, Pa.

At a recent meeting of the Women's Board the following action was taken: "That the literature committee be authorized to prepare a Prayer Cycle for the year beginning August 1st, 1916. This Cycle to be ready for distribution August 1st."

This action not to print the Prayer Cycle until August was deemed necessary in order that the names of the new missionaries who might receive appointment during the summer should appear in it, and that the location of all the missionaries might be as accurate as possible.

Those who have used the Prayer Cycle will readily see the necessity of renewing it yearly. Every year some missionaries are removed from the field by sickness or death or other causes. New missionaries are appointed and locations are changed. Those who were home on furlough this year have returned to the field and others are in the home-land on furlough.

One thousand Prayer Cycles have been in use in our Church this year. The promise is, "If two of you shall agree * * * it shall be done for them of my Father who is in heaven." Have we not the right to claim this promise from the Father?

At the Xenia Convention the following was added to point five in the Standard of Efficiency: "A Prayer Cycle in the hands of every member of the society." We trust that the presidents and the literature secretaries of the local societies will try to have all the members provide themselves with the Prayer Cycle. Its use soon becomes a habit, and this habit once established, prayer becomes not only a duty but a great privilege and joy.

"I know not by what methods rare,
But this I know—GOD answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh—soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the way I thought;
I leave my prayers with Him alone,
Whose Will is wiser than my own."

"World Missions and World Peace" is bound in boards, not in cloth this year. The cost is the same, 57 cents postpaid. This makes a good looking and firm binding. It also comes in paper at 35 cents postpaid.

For the July program order the following leaflets:

	Each
Child Life of the Southern Mountaineer	.10
The Southern Highlanders of America	.05
Work Among the Mountaineers	.05
The Debt of Our Country to American Highlanders During War	.05
First Fruits From Frenchburg	.10
Condition of Immigrant Children	.02
Foreign Missions at Our Doors	.04
The Stranger Within Our Gates	.02
Womanhood and Polygamy	.01
From Within One Heart	.02
Tourists in Utah	.01
The Life of a Mormon Girl	.02
Only a Woman's Life	.02
Condition of Mormon Children	.02
Mormonism	.02
Our Country's Need of the Gospel	.02
Her Son	.03
What Christ Said (Poem)	.01
A Story of Utah	.01
The Indictment Against Mormonism	.01
Mormon Women	.01
Tragedies of Mormon Life	.01

We have received from Mrs. Haidee Ewing Rankin the plan of the pageant, "A Light to Lighten the Gentiles," which made such a wonderful impression at the Spokane Convention. Mrs. Rankin contributes this literature with the hope that it may prove helpful in awakening interest in missions. Those desiring to use it can secure it from us by sending 1 cent for postage.

We also have a new Junior pageant, "Servants of the King," in typewritten manuscripts, which can be had for 10 cents.

PARSONAGE DEPARTMENT.

Mrs. J. D. Sands, Parsonage Secretary, 123 Roup St., Pittsburgh, Pa.

Monroe Memorial, Akron, Ohio, has not yet received the final payment on its Parsonage Loan as the Release of Liens has not yet been signed, but the check for the first repayment came to the Secretary's hands the day it was due. Such promptness is very commendable and argues well for both the congregation and the Parsonage Fund. The pastor, Rev. S. E. Martin, D. D., writes, "We have just gotten into the house and find it better even than we had thought. I am sure we shall like it and that your loan will aid very much the work in this field."

Elmwood, DesMoines, has made a fine record for this year, having paid $730 on its loan since November 18th. Prospects look good for final payment on time, which is due April, 1917.

One can not read the story of an aroused and interested people without being told of a revival. West Allis paid in advance of the time arranged for in the agreement and were allowed a discount of $48.55.

Saxman, Kansas, made full payment of their loan and the interest in the allotted time.

FEBRUARY.

Montrose Ave., Chicago, Ill.	$ 20.00
West Allis, Wisconsin	350.00
Boynton, Okla.	5.00
West Side, Monmouth, Ill.	83.25
First, Tacoma, Wash.	150.00
McClellan Heights, Davenport, Iowa	24.98
Chariton, Iowa	22.20
South Omaha, Nebr.	55.00
Assiut, Egypt	442.06
North, Allegheny, Pa.	77.70
Winchester, Kansas	111.00
Omdurman, Sudan	194.25
Oakland, Cal.	25.00
East Mansfield, Ohio	7.00
Corsicana, Texas	47.18
Canton, Ohio	69.38
Manhattan, Kansas	52.73
	$1736.73

MARCH.

First, Indianapolis, Ind.	$ 41.63
Tulsa, Okla.	55.00
Ewart, Iowa	19.43
Oneonta, N. Y.	27.75
Spirit Lake, Idaho	44.80
Roosevelt, Okla.	16.65
Brookings, S. D.	41.62
Woodruff Ave., Indianapolis, Ind.	18.50
Saxman, Kansas	150.00
Trenton, Ohio	69.38
West Middlesex, Pa.	74.00
Forest Avenue, Bellevue, Pa.	83.25
Middletown, Ohio	75.00
Creston, Iowa	55.50
Third, Portland, Ore.	52.97
Morgan Hill, Cal.	111.00
Montrose Ave., Chicago, Ill.	40.00
Eighth, Chicago, Ill.	85.00
South Omaha, Nebr.	55.00
Oklahoma City, Okla.	41.67
Central Falls, R. I.	277.52
San Antonio, Texas	83.33
Fairhill, Philadelphia, Pa.	50.00
Fort Morgan, Colo.	80.00
Emporia, Kansas	208.13
Hutchinson, Kansas	47.18
Rochester, Pa.	77.70
Harvard Heights, Los Angeles, Cal.	69.38
Kenton, Portland, Ore.	22.00
	$2073.39

APRIL.

Nampa, Idaho	$ 111.00
Woodlawn, Pa.	80.04
Elmwood, Des Moines, Iowa	115.00
Riverside, Cal.	55.50
Monroe Memorial, Akron, Ohio	49.95
Prosser, Washington	44.40
Canton, Ohio	69.38
Luxor, Egypt	180.00
Saxman, Kansas	125.70
Waterloo, Iowa	333.33
Lincoln, Nebr.	75.00
Ingleside, San Francisco, Cal.	37.47
Oakland, Cal.	50.00
Albia, Iowa	69.38
Rock Island, Ill.	75.00
Farrell, Pa.	80.48
Kenton, Portland, Ore.	89.00
Oklahoma City, Okla.	29.30
Conway, Pa.	83.25
Third, Spokane, Wash.	63.85
Second, East Side, Tacoma, Wash.	53.55
Bristol, Colo.	44.40
Roosevelt, Okla.	16.65
Economy, Ambridge, Pa.	70.63
	$2002.26
Total for three months	$5812.38

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

NEW MOTTO: "FORWARD INTO LIGHT."
NEW AIM: "HAVE YOU HAD A JOY? PASS IT ON!"

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Sialkot City, India
Miss Edna Jean Giffen, Cairo, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot
Miss Ruth M. Eddy, Cairo, Egypt
Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

Xenia Presbyterial, Neil Avenue, Columbus, Y. W. M. S.; 29 members. President, Miss Laura Snodgrass.

Steubenville Presbyterial, Knoxville Y. W. M. S.; 14 members. President, Miss Nelle Gray.

2nd Steubenville, Gleaners' Mission Circle; 18 members. President, Miss Ella Chalfant.

THOUGHTS TO PONDER.

Although the 1916 Convention is in the past and the work incident to it completed, memory still reverts to societies, reports, blanks. Of course, some mistakes were made, and much good work was done. Those of the faithful class deserve commendation; those failing in any way to make good may profit by a few suggestions. When a remedy is needed to avert a recurrence of mistakes, it is well to mention it early; so early that no society may have reason to excuse itself for further delinquency.

Promptness and accuracy were marked on the part of many societies. Fully one-half the Presbyterial blanks were received on time—April 15th. The reason some others were tardy was because one or more local societies were not on time —April 5th.

The first place a remedy is suggested is in the matter of promptness. Learn to keep dates. A lawyer once said that time was a possession as well as money; that one might as well steal his money as his time; that 8:15 was not 8:00 o'clock. How lax we are with ourselves in the matter of being prompt. We reason that April 6 or 8 or 15 is just as good as April 5. Perhaps it is, but the Young Women's Secretary of your Presbyterial has a limit on her time, April 15th when her report is to be in the hands of the General Secretary. The General Secretary has her limit. The totals must be gotten ready for the Statistical Secretary; the General Assembly's report; the Convention report.

Some societies still forget to include membership and others omit the name and address of president. Just a thought on the part of the local secretary, a little closer scrutiny of the blue blanks and more attention to the congregational letter received with your blue blanks will insure accuracy.

But the worst is yet to come! *Twenty-eight or thirty* societies did not send a word of report as the blanks show. Besides, in one Presbyterial, some societies have not reported for several years, their blanks being filled by the Presbyterial Y. W. Secretary after she secures from the Treasurer the amounts they have contributed towards the work. This ought not so to be! No society officer or member should allow some busy Presbyterial officer to assume such a burden to help keep up the reputation of a society. If you have not much to report,

give it in anyway; you deserve credit for what you do.

There seems to be a misunderstanding about *when* a society if *newly organized* should be reported to the Presbyterial and General Secretary; also, in regard to disbanded or merged societies. Such matters should be attended to immediately so that a clean roll may be kept.

It may seem that the imperfections of the reports as sent in or the failures to make any report have made more impression than the good work done. The purpose of these words is to secure increased efficiency on the part of those who have ample room for improvement; to have not only a better showing for 1917, but a more consecrated, a more definite band of Young Women. Besides, it is not well to feel that we have reached the top of the ladder in success for "To rest content with results achieved is the first sign of business decay," yes, and missionary deterioration, too.

IDA B. LITTLE.

VACATION TIME AND SOCIETY INTEREST.

It is near the time when vacations begin and might it not be a good time for us to consider what we as missionary workers can do to keep up "society interest" when the society is not moving in itself and has good reasons for not meeting. It might also be a good time to consider how long a vacation your own individual society should take. Some city societies vacate all summer, some country societies all winter. Are not societies, with long vacations laboring under great difficulties to do effectual work for the Master? For how often there are calls which come to us for our immediate attention and which can not be answered after vacation is over.

In considering a business proposition, no one hesitates to make the most of a great opportunity when it comes to him. Why can we not apply some business principles to Christian service? Where is there a prosperous business which vacates one-third or one-fourth of the year?

It is nineteen hundred years since Christ gave His command to His disciples, "Go ye into all the world and preach the Gospel to every creature." And it is through their faithfulness and obedience that we have learned of the story of Christ. As we rejoice in a Christian land surrounded by Christian influences, let us not forget that Christ's command is given to us as well as to the twelve disciples. This is the only generation in which we can work; whether we can serve by giving our lives, or by our prayers, our money and our interest here at home, now is the only time we know we can give anything.

Then, too, the missionary society is a place for real development and how can we make it such while working only about half the time. An athlete develops his body by constant practice; a scholar his mind by constant study. We need both of these together with spiritual development to do the work that God would have us do.

In the missionary society we learn of people at home and in the foreign field who do not love Christ or know of His teachings, and the more we learn of their needs, the more we will give of our time and money, and remember them more often and more earnestly in our prayers.

Before starting in on our vacation this year, let us each one plan what we can do to keep up "society interest." Would it not be a good plan to have a circulating missionary library? Have each member prepare and circulate monthly a missionary article which she might have gathered in her daily travels. Africa was an unmapped, mysterious realm until Livingstone made his travels through its jungles and sent back to the literary world an account of the continent and its millions of people dying without the benefits of Christian civilization. His writings afford the student a great source of practical information. Can the same not be said of India, China, or Japan today? There is a sunny side to missionary literature, together with its tale of woe, it brings to us good hope and holy inspiration.

Then a great draw-back in missionary work is lack of funds. Why not

stir up "society interest" along this line too? Allow each member to take a part of her own money which she had expected to spend for her own pleasure, but can get along very easily without, and make a small investment, then, at the time for the missionary money to be sent away, bring in the results of her investment and tell to the society how she earned her missionary money. This will prove interesting as well as profitable; remembering always, "The Lord loveth a cheerful giver."

Another way to promote "society interest" is to encourage prayer, the pivot of all missions. Around this pivot the world can be conquered for Christ if every one will do her part. Have a stated evening in the month when each member prays for specified, definite objects. It does not require a multitude of words, or eloquence of speech. Our Father will hear all prayers that have for their object, the glory of God and the salvation of souls, if they are sincere. Christ will only manifest Himself to those who are sincere in His service.

During vacation members are more or less scattered and quite likely we shall hear this: "What can I do?" "I am only one." Let us go back to Bible times and find something to take away such discouragements. How did Esther, a stranger in a strange land, and of a despised race, single-handed, but of desperate courage, save the day? Esther was able to accomplish much in that age when women's influence was accounted as naught Should this not be an encouragement to all in this age.

May we be diligent, in season and out of season, and although we may be as a cork suspended by a thread in comparison with the great work that is to be done, yet if set in motion will strike and restrike and ere long the small difficulties will begin to lean and if the progress is kept up will finally move mountains of difficulties.

Miss Carrie Anderson,
Apollo, Pa.

Y. W. M. S.

ENTHUSIASM AN ASSET IN CHRISTIAN WORK.

To be sure our Young Women's Work is but a very small part of the whole Church's activity; but if our cup is small we are filling it to the brim and making the most of our opportunity and privilege of being co-workers with Christ for the upbuilding of His Kingdom.

Our General Assembly recognizing the consecrated enthusiasm, perseverance and ability of our United Presbyterian women, has given into their care, without any appropriation of funds for carrying it on, the following work:

Salaries of eighty-nine women missionaries abroad.

Salaries of seventy-one missionaries in the home-land.

Four hospitals and seven dispensaries in India and Egypt.

Thirteen day and boarding schools in three foreign fields.

Fifty Bible women in Egypt.

Entire Parsonage work and Indian work of the denomination.

Work among foreigners in America.

Twenty-nine mission centers among the Freedmen.

Mountain people's work at Frenchburg, Ky.

Ministerial relief work and City mission work.

We have our part in the accomplishment of this (seemingly) impossible undertaking. It is "our vision" and also our marching order.

We have the faith, the hope, the aim, the realization of better things to come to awaken our aspirations and quicken our endeavor.

But Faith and Hope are not a sufficient backing for such an undertaking. We must show a larger "reserve fund" upon which we can draw to meet the liabilities which we have assumed. In our Young Women's Societies our Prayer account is never over drawn. We are still adding to it. The balances in our checking account are sometimes small, because of heavy drafts for Time, Talents and Tithes, and sight drafts for Enthusiasm.

Enthusiasm is an asset in our Young Women's Work. Like compound in-

terest—it accumulates. It has the measles-like habit of spreading until it inoculates a whole group. When it becomes epidemic in a missionary society, shirkers, jerkers and workers forget their inabilities, their fears and "feelings" and do with their might the work nearest at hand. With a well defined case of Enthusiasm developed in the leader there will be no more deadly-dull meetings; no more complaints of small attendance or lack of growth in membership.

Our Tabernacle Church society meetings are our best advertisement. Each one present has a part in the prayer circle. Our leader appoints special ones to impersonate different characters, such as a missionary, a tourist, a native, or a student in a mission school. A mission field is studied at each monthly meeting. The "interested tourist" visits the mission station and interviews the "missionary" who knows the condition and the needs of her field, and discusses it fully and understandingly. We are instructed, entertained, and aroused by this simple presentation of facts.

Missionaries from Egypt and India have addressed our society, and Visiting Nurses and City Mission workers have been with us, with the result that our Thank-Offering more than doubled last year. Why should we not "spill over" with enthusiasm? Some one has said that enthusiasm is the genius of sincerity, and truth accemplishes no victory without it.

Let us cultivate an enthusiasm which shall make uselessness the chief distress of life and cause active effort to be a dominant quality of our minds.

With all our getting, let us get enthusiasm, and pass it on.

With prayer, enthusiasm and perseverance the victory is assured.

MILDRED C. DICKSON.
Youngstown, Ohio.
Y. W. M. S. Tabernacle.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

The Xenia Convention is now spoken of in the past tense. All who were in attendance considered it a rare privilege for we not only met with representative women from every part and every department of the Church, but we also met with our Master according to His promise, "Where two or three are gathered together, there am I."

We feel sure that our foreign work is better understood and are confident of better financial support for it in the future.

Two of our missionaries-elect, Miss McKeown and Miss McCrory were with us. We deeply regretted that school duties prevented Miss Sidwell's attendance.

Responses to appeal in May Magazine for donations to increased sum needed on account of increased prices of materials for the completion of Tanta Hospital without a deficit have commenced to come in.

As already reported the first room was taken by Mrs. Nettie H Bougher, Columbus, Ohio. The Treatment Room for Women will bear her name.

Mr. and Mrs. David Hastings have taken the Men's Waiting Room in memory of their son, Mr. John S. Hastings, a young man of great promise; a leader amongst his fellows, whom Jesus took to be nearer Him.

Mr. and Mrs. W. L. Taylor have taken the Diet Kitchen for Men's Ward and their sister, Miss Jane Denham, has taken the Diet Kitchen for Women's Ward. These good folks have "a hand in" every part of the Church's work at hame and abroad.

The Office of the Lady Doctor has been taken by the writer as a memorial of her dearly beloved sister, Mrs. Janet Miller Shaw, who entered into heavenly joy March 18, 1916.

The good women of the Fourth Church, Pittsburgh, Pa., desiring to have

a permanent memorial for a deceased friend decided to place it in Tanta Hospital. The Women's Waiting Room is therefore to be named for Miss Mary E. Graham one of their most active and well beloved members. This idea met with such a hearty response that more than the sum needed was secured. The entire sum was paid into our treasury with the understanding that any surplus was to be used for purchase of Bibles and other literature so that the Bible woman may have things needful in order to teach the women while they wait. In addition to the foregoing these loving women took part of the fund to buy a life membership for one whom they desire to honor now, Miss Jennie Johnson, a woman active in all good works, W. M. S., Juniors, Sabbath School, Y. P. C. U., etc., thus showing their love and appreciation for the living and the dead. Could any thing be sweeter?

Our beloved and blessed Magazine Committee has asked the Board to allow it to give one thousand ($1000.00) dollars of its hard earned money for the large ward for women. Consent was gladly given. What a story can be told to the patients in that ward as they ask what the tablet means which reads, "*The Women's Missionary Magazine* of the United Presbyterian Church of North America," of years of self-sacrificing, patient labor that the work of the Master might be told to the women of the Church and also to the "uttermost parts of the earth."

We hope to have the pleasure of printing a much larger list in our next letter.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS

May 2, 1916. The regular meeting of the Board convened at 10 a. m. Miss Reed conducted devotional exercises. Mrs. Campbell, Mrs. Milliken and Miss Reed offered prayer.

Minutes of previous meeting read and adopted. Minutes of called meeting, April 27th, read and adopted.

Treasurer reported cash on hand, April 15, 1915, $63606.17. Receipts for year ending April 15, 1916, $229,400.35. Disbursements for year ending April 15, 1916, $191,585.22. Cash balance on hand, April 15, 1916, $101,421.30.

Parsonage Secretary reported request of Third Church, Des Moines, that their name be changed to East Side United Presbyterian Church; granted. The application for loan of $3500 from Boulevard Church, Philadelphia; granted.

Young Women's Secretary reported three new organizations: 1st, Xenia Presbyterial, Neil Ave., Y. W. M. S., 29 members; President, Laura Snodgrass. 2nd, Second Steubenville Gleaners Mission Circle; 18 members; President, Ella Chalfant. 3rd, Steubenville Presbyterial, Knoxville Y. W. M. S., 14 members; President, Nelle Gray.

Temperance Secretary reported popularity of new Pledge cards.

Junior Secretary presented the following requirements for Presbyterial Junior Banner:

1st. There must be 10 per cent. gain in Junior membership of Presbyterial.

2nd. There must be a Junior Society in every congregation.

3rd. Every Society must report to Presbyterial Junior Secretary on time—April 5.

4th. Every Presbyterial Junior Secretary report must reach General Secretary on time—April 15.

5th. Every Society must contribute to W. G. M. S. work.

6th. Every Society must give a Thank-Offering. Adopted.

Freedmen's Secretary received the following report of expenditures at Prairie for the year: Total amount, $2749.98; balance on hand, 39 cents.

Our thanks are due Mr. Elliott who so generously donated $30 for the painting of the building.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

STUDY FOR THE MONTH.

JULY—HOME MISSIONS.

"There is nothing which can mean more for the good of the whole world and for the advancement of the Kingdom of God in all the earth, than that the American people should be down-right, up-right, in-right, out-right Christian, and so prepared for the Christly Mission for which God is ready to use them."—McAfee.

Bible Lesson—Hebrews 2nd Chapter.

Roll Call—Important Events in Home Missions.

Topics for Study.

1. "Blessed is the Nation whose God is Jehovah." Christ Jesus the Lord of Nations.

2. The Home Church is necessarily missionary—A Study of Immigration.

3. The Home Principle in Missions.

"A church which is not gripping the life of its own community is simply bluffing."

4. Our Mountain People—Frenchburg Missions.

5. City Missions.

6. The Church's Opportunity Beyond the Rockies.

7. The Bible in the Public Schools.

"We should have the Bible in the Public Schools because this is a Christian Nation."

DIRECTORY FOR SENDING DONATIONS TO THE FOLLOWING INSTITUTIONS:

UNITED PRESBYTERIAN HOME FOR THE AGED.

United Presbyterian Home for the Aged, corner of Penn and Trenton Aves., Wilkinsburg, Pa.
Freight: Wilkinsburg Freight Station.

COLUMBIA HOSPITAL.

Columbia Hospital, Penn Avenue and West Street, Wilkinsburg, Pa.
Freight: Wilkinsburg Freight Station.

ORPHAN'S HOME.

United Presbyterian Orphans' Home, West Jefferson and Monterey St., North Side, Pittsburgh, Pa.
Freight: United Presbyterian Orphans' Home, North Side, Pittsburgh, Pa.

MRS. R. L. NOBLE,
Corresponding Secretary.

HOME MISSIONARIES

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon .....Rev. H. T. Jackson.
Simnasho, Oregon .....Rev. W. A. Matthews.
Tama, Iowa .....Rev. R. G. Smith.

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Rev. Michael Renzetti, (Italian), Pittsburgh, Pa.
Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
Mrs. Josephine Pasquerella, (Italian) Pittsburgh, Pa.
Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
Miss Margaret Heazlet, N. S., Pittsburgh, Pa.
Miss Sallie Dickey, Alliance, Ohio.
Miss Mary A. Workman, Akron, Ohio.
Miss Elizabeth McMillan, Rock Island, Ill.
Mrs. Mae Daugherty, Pittsburg, Kans.
Miss Edith Warnock, San Antonio, Texas.
Miss Irma G. Allen, Yorba Linda, Cal.
Mrs. F. C. Metcalf, (Mutes), Portland, Ore.
Miss Emelia Tron, (Italian) Wilmerding, Pa.
Miss Aulora McIntyre, Montrose, Colo.

MOUNTAINEER.

Rev. Albert Greer Weidler, Ph.D., Frenchburg, Ky.
Mrs. Albert Greer Weidler, Frenchburg, Ky.
Miss Bertha Houston, Frenchburg, Ky.
Miss E. Margaret Rodgers, Frenchburg, Ky.
Miss Clara Ferguson, Frenchburg, Ky.
Miss Mary Mead, Frenchburg, Ky.
Miss Martha Payne, Frenchburg, Ky.
Miss N. Ethel White, Frenchburg, Ky.
Miss Esther Mitchell, M. D., Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
Cleveland, Tenn.—Rev. D. F. White.
Riceville, Tenn.—Prof. P. S. Jones.
*Knoxville, Tenn.—Rev. R. W. McGranahan, D. D.
Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
Prairie, Ala.—Prof. Thos. M. Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
*Annie Manie, Ala.—Rev. John T. Arter, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
*Chase City, Va.—Rev. F. W. Wilson.
Jeffress, Va.—Rev. R. P. Williams, Chase City, Va. R. F. D. 1. Mark "For Bluestone Mission."
Norfolk, Va.—Rev. Wm. McKirahan, D. D.
Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY.

INDIA.

Miss Emma Dean Anderson, Appointed 1881, Gurdaspur
Miss Minnie E. Beatty, Appointed 1912 ....Sialkot City
Miss Roma Beatty, Appointed 1909 .....Pasrur
Miss Lena Brotherston, Appointed 1906 ...Sangla Hill
Miss Lois Buchanan, Appointed 1910 .....Gujranwala
Miss Alice G. Burnham, Appointed 1915 .....Sialkot
Miss Mary J. Campbell, Appointed 1884 ....Pathankot
Miss A. Laura Cleland, Appointed 1903 .....Sargodha
Miss Henrietta Cowden .....Sialkot
Miss Margaret Fehlman, Appointed 1913 ...Gurdaspur
Miss Bessie Fleming, Appointed 1913 .....Sangla Hill
Miss E. M. Gordon, Appointed 1893 .....Jhelum
Miss Nancy Hadley, Appointed 1904 .....Zafarwal
Miss Jeanette Hopkins, Appointed 1912 Khangah Dogran
Miss Flora Jameson, Appointed 1903 .....Sangla Hill
Miss Wilhelmina Jongewaard, M. D., Appointed 1915 ..... Sialkot
Miss Harriett Jongewaard, Appointed 1915 .....Sialkot
Miss Mary Kyle, Appointed 1904 .....Pasrur
Miss Olive Laing, Appointed 1912 .....Sialkot
Miss M. E. Lawrance, Appointed 1909 .....Pasrur
Miss Mary A. Lawrance, Appointed 1893 ...Rawalpindi
Miss Mary E. Logan, Appointed 1891 .....Jhelum
Miss Fanny C. Martin, Appointed 1895 ....Rawalpindi
Miss Jane Martin, Appointed 1906 ....Khangah Dogran
Miss Mary R. Martin, Appointed 1890 ....Sialkot City
Miss Jean Morrison, Appointed 1895 .....Lyallpur
Miss E. W. Maconachie, Appointed 1909 ....Pathankot
Miss L. A. McConnell, Appointed 1902 .....Lyallpur
Miss R. A. McCullough, Appointed 1879 ...Gujranwala
Miss J. P. Simpson, M. D., Appointed 1902 ....Jhelum
Miss Nannie J. Spencer, Appointed 1894 .....Lyallpur
Miss Mabel Clare Stewart, Appointed 1915, Gujranwala
Miss Martha Strong, Appointed 1915 .....Sialkot
Miss Ruth Warnock, Appointed 1913 .....Sargodha
Miss Maria White, M. D., Appointed 1886 ..Sialkot City
Miss Dora Whitely, Appointed 1911 .....Zafarwal
Miss Cynthia E. Wilson, Appointed 1875 ....Madhopur
Miss Margaret M. Wilson, Appointed 1903 ..Gujranwala
Miss Rosa T. Wilson, Appointed 1886 .....Madhopur
Miss Ethel Wilson, Appointed 1913 .....Rawalpindi

NOW IN THIS COUNTRY.

Miss Hazel Bennett, Appointed 1909 ....New Wilmington, Pa.
Miss Laurella Dickson, Appointed 1897 ...Tarkio, Mo.
Miss Kate A. Hill, Appointed 1896 .....Newton, Iowa
Miss L. B. Hamilton, Appointed 1908 ....906 Filmore St., Des Moines, Iowa
Miss Elizabeth McCahon, Knoxville College .... Knoxville, Tenn.
Miss Henrietta Moore .....Slippery Rock, Pa.
Miss Josephine Martin, Appointed 1896 ....3225 Gaylord Ave., Dormont, Pittsburgh, Pa.
Mrs. Alice McClure, Appointed 1897 ....New Wilmington, Pa.
Miss Josephine White, Appointed 1884, New Castle, Pa.

EGYPT.

Miss A. B. Atchison, Appointed 1904 .....Cairo
Miss Mary E. Baird, Appointed 1913 .....Tanta
Miss E. M. Barnes, Appointed 1911 .....Cairo
Miss Carrie Buchanan, Appointed 1893 .....Cairo
Miss Leota Cabeen, Appointed 1909 .....Alexandria
Miss Anna B. Criswell, Appointed 1905 .....Assiut
Miss Ella Downie, Appointed 1913 .....Benha
Miss Ruth Margaret Eddy, Appointed 1914 .....Cairo
Miss Helen J. Ferrier, Appointed 1900 .....Luxor
Miss Davida M. Finney, Appointed 1914 ....Alexandria
Miss Minnehaha Finney, Appointed 1894 .....Tanta
Miss Elsie French, Appointed 1909 .....Zagazig
Miss Edna Jean Giffen, Appointed 1915 .....Cairo
Miss Alfaretta Hammond, Appointed 1904 ...Beni Suef
Miss Rena Hogg, Appointed 1896 .....Assiut
Miss May Holland, Appointed 1913 .....Tanta
Miss Isabel Hosack, Appointed 1912 ....Tanta Hospital
Miss Roxie Martin, Appointed 1901 .....Cairo
Miss Helen Jeannette Martin, Appointed 1915 ..——
Miss Olive T. Mason, Appointed 1912 .....Alexandria
Miss Anna McConnaughy, Appointed 1903 .....Cairo
Miss Carol McMillan, Appointed 1906 .....Tanta
Miss Marion Paden, Appointed 1902 .....Beni Suef
Miss Mary M. Pattison, Appointed 1912 .....Cairo
Miss Margaret Smith, Appointed 1872 .....Cairo
Miss Nellie C. Smith, Appointed 1911 .....Alexandria
Miss A. Y. Thompson, Appointed 1871 .....Cairo
Miss Sadie Thompson, Appointed 1913 .....Tanta
Miss Laura Walker, Appointed 1904 .....Alexandria
Miss Ruth A. Work, Appointed 1904 .....Assiut

NOW IN THIS COUNTRY.

Miss Margaret Bell, Appointed 1901 .....Tarkio, Mo.
Miss Daisy Robertson, Appointed 1915 ....Allegheny Valley Hospital, Tarentum, Pa.
Dr. Anna Watson .....New Athens, Ohio
Miss Ida B. Whiteside .....South Cambridge, N. Y.
Miss Roe O. Williams .....Van Nuys, Cal.

SUDAN.

Miss Sarah Isabella Dight, Appointed 1914 .... Khartum North
Miss Elsie E. Grove, Appointed 1912 ...Khartum North

NOW IN THIS COUNTRY.

Miss Fannie G. Bradford, Appointed 1907, Sherrard, Ill.
Miss Aulora McIntyre, Appointed 1911, Montrose, Colo.

Address All Letters Care American Mission.